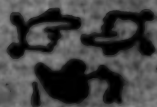


The supper of the Lorde

After the true meanyng of the Dixte of Iohn
and the .xi. of the fyrst Epistle to the Cor
inthians, wher vnto is added an Es
pistle to the reader, And incident
ly in the exposition of the sup
per: is cōfuted the letter
of master More a
gainst Iohn
Fryth

i. Corinth. xi.
Whosoever shall eate of this bread
and drinke of this cuppe of the
Lorde unworthely, shal be
spyte of the body
and bloud of
the Lorde.

Anno. M LCCC. xxxiii.
v. Daye of Aprill.



W^ho al the studious readers of
Goddess wordes and verities

So meruayle (deare brothers) though
Sathan, the subtyl aduersary of ma-
kinde, do in his practyse declare him-
selfe as subtyl as the birdes and sub-
tyll trayners of wylde beastes (whose
practise is to poyse & lay for baytes, the thing
wherein the beastes that they woulde take do
most delite) for he (as y^e scripture witnesseth)
beinge more subtyl then al the beastes of the
earth: doubted not to invade man (the villayne
of reason) and to trayne hym by his subtyl
waightes into his pernicious snares. And
what waye might he haue taken to haue fine-
shed his purpose so sone, as to poyson that
parte wherin (as reason was he shoulde) man
meog delited, that parte I saye that made hym
the lyuely image of God. Thys part therfore
he poysoned perswadyng hym y^e if he woulde
taste of the fruite of the tree of knowledge of
good and euill, he shoulde be as God: know-
inge good and yll, and that god forbade it hym
for none other cause, but that he shoulde not
therby be made equall with God, but shoulde
styll remaine ignorant not knowyng good
from yll. Thys bayte lyked the spylly man so
well that incontinent he toke it, thynkyng to
amende his estate or condicion therby. But a-
las, he hath therewith poysoned not onely hym
selfe, but all his offsprynge and posteritie also.
Euen so (moste dearely beloved in the worde)
the same enemy hath from that tyme to thys
daye, sought all the wayes he coulde fynde, to
trayne the chyldren of this fleshye Adam into
his nettes. But chiefly & before all other thyn-
ges

Genet. iii.

ges he hath alwayes sought meanes to turne
to abuse, the thinges that myghte be moſte to
the hindraunce of his malicious purpoſe. for
what thinge might haue bene more hyndraunce
to his (more then malicious) entente then the
free ſacrifice, which the ſare and loue of god,
had cauſed men to offer to him euen from the
begynnyng to the grynng of the law by Moſes.
And howe dyd this ſubtyl enemy of our
ſourne the thankfull herres of all the worlde
(wel moſt from the ſpyng God they make)
vnto idoles of theyr owne inuentione. Yea
when God had commaunded, by his ſeruaunt
Moſes, that the people of Iſraell, whom he
had choſen out of the whole multitude of the
worlde, ſhoulde make them no grauen ymage
or ſimilitude of any thyng in heauen, earth, or
in hell to the entent to do any honour there vnto:
howe dyd this our aduerſary bynge them
in beliefe that they myght honour the almighty
and euerywyng god in ſuche ymages.
Howe wrought he by Jeroboam to make the
people beleue that they myght as well honour
God in an ymage at Bethell, as in the places
he builded called Eſſelsa, in the temple whiche
Salomon had buylded at Hieruſalem. Howe
had he grounded in the hertes of the Jewes,
that the bloody ſacrifices done in the old law
(onely for the declaration of Chriſte to come,
and to redeame vs by the deynge of his moſte
precious bloude) were of efficacy and ſtrength
to vntawaye ſynne. The paſchall lambe alſo
which was perely eaten in the remembraunce
of the lordes paſſyng by the houſes of the chil
dren of Iſraell, the dore poſtes wherof were
ſprinkled w the bloude of þ paſſeo. or lambe,
to the

iii. R. g. xii.

Heb. x

Exod. xii

to the intent to signifie oure redemption oute
of the captiuitie of the spirituall Egypt, to be
by p bloudshed of the immaculate labe Christ)
whē he slew all the fyrr begotten of the land
of Egypt howe grossly howe carnall: howe
vnworthely dyd they vse it. Yea, howe tarre
dyd they (in al popntes) abuse it. Did they not
(the same nyght that they had taken Christ to
crucifie hym) abstaine from entrynge into the
iudgement court lest they shoulde be contami-
ned, so that they myght not eate the pasceouer
Lambe. And what meened this but that they
thought them selues safe by the eatyng therof
onely. Oh merciful God, they had not lerned
this lesson at Christ. I wyl mercy and not sa-
grifice. The cruell tyranny that they intended
toward Christ, trouble not their conscience at
all. they onely care was that they myght not
be letted from eatyng theyr pasceouer. But a
las. Hitherto we haue not spoken of the grea-
test overthrow that this enemy hath geuen vs
and that euen synce the great conquest that our
captayne Christ dyd on the crosse. The most
sacred Sacramente of the body and bloude of
our sauour and redeemer Iesu Christ, which
he left with vs to be a perpetuall memorie of
that his most victorious conquest: how far out
of square hath he brought it: To what shame
full abuse is it now come. With what pesti-
ferous venom is it poysoned. The fyrr in-
stitution therof: was to be a remembraunce of
Christes passion, euen to the daye of hys com-
myng to the generall iudgement. But now it
is become the selfe same body that dyd on the
crosse. Oh subtyll serpent. Full well knowest
thou that the christian berke, which is alwaies
betwixt of the essentiall ptesence of Christe)

Joh. xlviii.

Math. xii.

woulde lone becontent to helpe (contrary to
all reason) the transubstantiation of the bread
and wine into fleche and bloud. And that thou
myghtest the coner perswade hym therunto:
thou sparedest not to alledge the omnipotence
of Christ in þe creatiō of al thynges of nought:
his veritie in persourmyng al thynges that he
hath spoken, and then the wordes whiche he
spake at þe institution of these most sacred sa-
cramentes: to be spoken to the intente that we
shoulde vse them to turne those creatures (the
bread and the wyne) into his body and bloude
so oft as we lysted to pronounce them ouer it.
Here hast thou geuen vs a greater ouerthrow
then euer we had before. Now hast thou made
vs negligent in honouring the father in spirit
and verite: perswadyng oure schies that the
erue honour consisteth in the outward veneration
of that breade and wyne. Yea, thou hast
brought vs to the passe to thynke and say that
it is not bread and wyne, but the eternall God
creatour and maker of all thynges in heauen,
perth, and hell, makyns our creatures (breade
and wyne) of power to be in al places at once
as þe eternal God is. Oh merciful Lord; what
hert is able to thinke the greatnes of the mis-
tery that this error hath broughte vs into.
By this we haue lost the thyng that shoulde
certifie vs of oure redemption by Christ. By
this are we fallen fro the hope in Christ: this
satisfactiō on þe crosse to oure owne meanes in-
dicted & buylde vpon this trasubstantiacion. By
this are we fallen fro þe honouring of the inuis-
ible immesse, and eternall God: to the honour-
ing of that thyng for God, which is both vi-
sible, mensurable, and corruptible. Finally by
this

thys of spiritual we are become all carnall, of
reasonable all brutyshe and beastlye, as sayth
full all desperat, of true folowers of Christe
all heathenyshe and Idol worshippers. Whiche
is so fast roted in our hertes that no perswas
ion is able to pul it out. We bester vs with
fye, faggottes, and swordes to mayntayn this
(more then hell) darkenes. We persecute and
torment most cruelly, all them that laboure to
reduce these moost reuerent Sacramentes to
theyr ryght vse again. We lay to theyr charge
that they denye them, when they do indreuous
to set the furth after the fyrst institution ther
of. We thynke wyth the carnall Jewes that
he would haue vs eate and deuoure with one
flesheye mouthes: that fleshe and bloude that
was borne of the virgin Mary, and that suf
fered on the crosse. No auncient doctours in
terpretation, none to whom God hath in these
our dayes reueyled the mystery of thys secret
operation: is able to diswade this brutish and
beastly opinion. All that wyte as concernyng
the same, are compted for Heretickes. The au
thour of this lytle booke (who wytteth nought
else but the true vnderstanding of the wordes
of Christ, in the. vi. of Ihon, and Paule to the
Corinthians) is detested and abhoired as an
Hereticke. Wherefore, we maye wel saye with
Christ. The lyght is come into the world, and
men haue loued darknes more the lyght. Here
I would the faithfull reader should in no case
be defraued in reading of thys authours mynd
vpon the. xi. to 1 Corin. Where he saith, that
Paule calleth the congregacion redeemed by
Christe, his body & bloud. No doubt christian
reader) Paule meaneth no lesse but that the co
gregacion

1. Cor. xi

De sacra-
mentis pasche.

gregation of Christ is the body of Christ, & the
bread and wyne wherewith we communicate
declare the same. For as S. Augustyne sayth.
Christ woude this bread and drynke to be ta-
ken for the societie of his body and members
which is the church & congregation of the pre-
destinate, called, iustified and glorified sayn-
tes and faithfull. So that here we may see
that this sacramentall bread & wyne is none
other wyse the body of Christ, but as it is the
copulacion or byndynge together of the faith-
full members of Christ in his church or con-
gregatio. And by this it foloweth that Pauls
speakyng of the body of Christ, & of the un-
worthy receyvinge of the same: meaneth as
well of the smal regarde the Corinthians had
to the poore creatures they felowe members
in this mystical body: as to the bread and wine
which are as the senewes of the same body.
But to thinke by this interpretation, that Paul
spake nothing of the bread in this place: were
larre wyde (I doubt not) from the meanyng
of the authour. For if the authour shoulde so
meane: his meanyng shoulde be cleane contra-
ry to the text, wherein the apostle rebuketh the
Corinthians for eatynge and drynkynge this
bread and wyne unworthely, that is to saye,
takynge it as no better then comen bread wher-
with they fylled theyr paunches. For thought
it do remaine bread & wyne, yet for as muche
as it doeth represent vnto vs the participatio
or comunion that we haue in Christ and re-
demption by Christ: it ought of congruence
to be so much the more esteemed, by how much
the food of the soule is more to be esteemed
then the food of the bodye. And as the byrde
esteemeth

esteemeth the ryng wherewith she was marry-
ed, aboue all other iewelke though they were
neuer so precious: euen so ought we to esteeme
this Sacramentall bread and wyne (which is
to vs as the ryng wherewith oure dearely be-
loued spouse Iesus Christ hath married vs to
him selfe leauynge it with vs as a pledge tyll
he returne to iudgement) aboue all other thin-
ges be they neuer so precious, not for the ho-
lynes of þe thyng, but for the loue of him that
left it with vs. Furthermore, let it not offende
the (deare brother) that is mencioned of the co-
tencion betwene Luther, and Ecolampadius
and winglius as concernynge thys moste sa-
cred Sacramente. For I will put the out of
doubt that these three me differed not in their
iudgement vpon thys thyng, but as it pleas-
ed the Lorde so to haue the veritie thorowlye
tryed, he suffered them not the one to vnder-
stande the others meanynge. For so came it to
passe that Luther (who denyed the transub-
stanciacion) dyd euidently proue that the fayth-
full receyvers of the communion are assured-
ly made partakers of the very body & bloude
of Christe, and all that euer he was made of
suffered for vs. Not as deuourynge it wyth
theyr fleshy mouthes, but by fayth receyuyng
it, beynge certifyed by the outwarde signes,
that the soule doth no le Te lyue by the merites
of Christe, then the bodye doth by breade and
broth. And that we ought therfore to haue the
in no lesse regarde, then thinges that repesēt
ynto vs oure onelye saluacion and heauenlye
fode. On the contrarye parte Ecolampadius
and winglius, impungynge in all that they
myghte, not onely the transubstanciacion, but
also

also the diuine honour that the papistes do to
it as to God: dyd playnely proue þ it is bread
and wyne, and therfore oughte not to be ho-
noured as God, and yet meanynge none other
but that it shoulde be more esteemed then com-
men breade, by as muche as it representeth vn-
to vs a more precious thyng then the comon
breade dothe. Thus haue I thoughte it good
(moste dearely beloued in the Lorde) to prem-
ise you of the errour or offence that myght
be taken in reacyng of thys lytle boke. Not
because I fynde anye erroure or stumblinge
stone therin, but for that I haue experience
of the subtyll and busy diligence of our aduer-
sary the Wyuell inperuertynge all thynges to
the destruction of them that loke for health
at the same. The spirite of the lyving
God the gyuer of all goodnesse
leade you into all truth.

So be it.

Robert Crowley

The exposition of the.

Whan Chylye sawe those
glottons sckynge theyr bealpes, doe
kynges so faste vnto hym, after hys
wonte maner (the occasion taken to teach and
preache vnto them of the thyng nowe moued)
he sayd. Merely verelye I saye vnto you: ye
seke me not because ye haue sente my miracles,
but because ye haue eaten of þe lous & were
well fylled. But as for me. I am not comē into
this worlde onelye to fylle mennes bealpes: but
to feed and satisfy theyr soules. Ye take great
paynes to colow me for the meate of your bea-
lypes, but oh sloughardes, worke, take paynes
and labour rather to get that meate that shall
neuer peryshe. For this meate that ye haue
soughte of me hitherto, peryscheth wyth your
bealpes: but the meate that I shall gyue you is
spirituall and maye not peryshe but a bydethe
for euer gyuyngge lyfe cuerlastyng. For my fas-
ter hath consigned and confirmed me wyth
hys assured testymonye to be that assured sa-
uynghealthe & earnest peny of euerlastyng life
Whē the Jewes vnderstode not what Chyrlt
mente bydyngge thē to worke & labour for that
meate that should neuer peryshe, they asked him
what shall we do that we myghte worke the
workes of god: supposyng that he had spoken
of some vward worke requyred of thē, wher-
fore Iesus answered sayng. Euen this is the
worke of God, to leue and truste in hym
whom the father hath sent. Lo, here maye ye se
that worke of God whiche he requyeth of
vs euen to beleue in Chyrlt. Also consider a-
gayne what this meate is, which he bad them
here

Text chapter of Iohn

I bacak. 4

here prepare and seke for, sayinge: worke take
pynnes and seke for that meate. &c. And thou
shalte se it none other meate then the belefe in
Christ, wherefore he concludeth that this meate
so ofte mencioned, is sayth: of the which meate
sayeth the prophete the iuste lyueth. Sayeth
in hym is therfore the meate whiche Christ
prepareth and dyeth so purely: poulderynge
and spycyng it wyth spiritual allegories in al
this Chapter. folowynge to gyue vs euerlast-
ynge lyfe thow we it.

law. vii

¶ The said the Jewes vnto hym. What tokē
doest thou wherby we mighte knowe that we
shoulde beleue in the? Do some what that we
might beleue in the: what thing workest thou
that we might know þ to be god? Thou know-
est wel ynough þ our fathers dyd eatc bread
of Hanna in the deserte as it is wryten, he
gaue them bread from aboue. Iesus answered
Merely verely I say vnto you: Moyses gaue
ye not þ breade from heauen: for though it fel
downe frō þ ayre: yet was it not heauēly fode
for: it dyd but fede the beaply. But this bread
of god that is descended frō heauen (whō my
father gyueth) refresheth the soule so abundan-
tly that it gyueth lyfe vnto the worlde. When
the Jewes understode not this sayinge Which
was nought els thē þ declarynge of the gospell
(for bi þ eating of this bread he ment þ belefe
of this his gospel) they said. Hys gyue vs this
breade euermore. Iesus sayed vnto thē. I am
the breade of lyfe, who so cometh to me, shall
not hunger: & who so beleueth in me shall ne-
uer thyrst. Whē the Jewes herde Christ say
the breade that descended frō heauen shoulde
gyue

The exposition of the

gyue lyfe to the worlde: they despyed to haue
thys breade gyuen them for euer. And Iesus
vnderstanding that they perceiued not the sence
of thys gospell: he expounded them who was
thys so lyuely breade that gyueth life to all the
worlde sainge. I am the breade of lyfe, & who
so cometh to me, that is to say, who so is gra-
fed and iopned to me by fayth shall neuer hun-
ger, that is, who so beleueth in me is satisfied.
It is fayth therefore that slaketh the hūger
and thyrste of the soule. Fayth it is therefore
in Christe that fylleth oure hungrye hertes, so
that we can desyre none other yf we once eate
and drynke hym by fayth, that is to say, if we
beleue his fleshe and body to haue ben broken
and his bloude shed for oure synnes. For then
are oure soules satisfied and we be iustified.
¶ Ouer this it foloweth. But I haue tolde
you thys because ye lok vpon me & beleue me
not, & is, ye be offended that I sayd, he that co-
meth to me shall neyther hūger nor thyrste. Se-
ing that your selues being present, be yet both
hungry and thyrstie. But this cometh because
ye haue sene me with your bodily eyes, & ye se
me & beleue not in me. But I speake not of
such syght nor compynge: but of þe syght of fayth
which who so hath, he shall haue none other de-
syre, he shall not seke by nyghte to loue another
before whō he wold lay his grete. He shall not
euen wandering here & there to seke dead stou-
res & stones. For he is certified by hys fayth
to whom he shall cleaue, he is coupled by fayth
vnto me his very spouse & lyuely fode, the on-
ly treasure of his soule neuer more to thyrste
for any other. ¶ This sight of faith ye haue not

Septe Chapter of Iohn.

For ye beleue not nor truite in me: wherefore ye
 vnderstande not how I am the very bread and
 meate of your soules, pis to say, your tarysh &
 hope. And the cause of this your blindnes is
 (I wil not say ouer hardly to you) that the fa-
 ther hath not drawne you into the knowlde
 of me, or els ye had receyued me. For all that
 the father gyueth me, must come vnto me. And
 as for me, I caste out no man þ cometh to me.
 For I am not comen downe from heauen to
 do my wyll, whiche ye attribute vnto me as
 vnto another man, for I am verely a verye
 man: And accordynge to that nature I haue a
 speciall proper wyll: but moche more obedient
 to my father then one of you. For your wyll
 oft resisteth and repugneth gods wyll, but so
 doth myne neuer. I am therefore come downe
 to do his wil þ hath sent me. And to do you to
 wytte what his wyll is, This (I saye) is my fa-
 thers wil that hath sent me. That of al that he
 hath gyuen me, I leese none: but muste rease
 him vp agayne in the laste daye: & to be playne
 This is his wyl that sent me. That who so se
 (that is to knowe) the sonne & beleue in him, he
 must haue lyfe euerlastynge: & I shall reere him
 vp in the last daye. Here may ye se what meate
 he speaketh of. God sent his sonne into thys
 worlde that we might lyue thorow him. Who
 lyueth by hym: they þ eate his flethe & drinke
 his bloude. Who eate his flethe & drinke hys
 bloud: they that beleue his body crucified and
 his bloud shed for thes synnes, these cleaue vn-
 to his gracious fauour. But how coude they
 cleaue thus vnto him excepte they knew hym.
 And therefore he added sayng, Every mā that

seeth

The exposition of the

birth the sonne, that is to saye, vnderstande the
whereof the sonne was sent into this worlde
and beleueth in him that haue cuerlasting lyfe.
¶ Here it appered to the carnall Jewes that
Christ had taken to muche vpon hym selfe, to
saye: I am the bread of lyfe, which am comen
downe from heauen to gyue lyfe to the worlde
wherof the iewe, that is to saye the Jewes
now murmured, & not meruailid as **Ex.** More
sheweth his owne dreame to another text fo-
lowinge which I shal touch anon) the mur-
mured at this saying of Christ (I am y^e breade
which am comen fro heauen) saying Is not this
Jesus Iosephs sonne whose father & mother
we knowe wel ynough? Now then sayeth he,
I am comen fro heauen: Jesus answered say-
ing. Murmur not among your selues, herde
ye not what I tolde you euen nowe: All that
my father gyueth me come to me: your vnbe-
leue (wherof foloweth thys false vnderstan-
dyng of my wordes spiritually spoken) cōpel-
leth me to tel you one thinge more then once or
twyse This therfore it is: No man may come
to me the onely earnest peny & pledge of youre
saluacion onlesse my father that sent me draw
hym: and whom he draweth vnto me, that he
ioyneth vnto me by fayth, hym shal I kepe vp
in the laste day. I wonder ye take my wordes
so straungely beleuyng them to be some harde
eydels or darke parables, when I say nothing
els then y^e is wytten in your owne prophetes
bothe in **Esaie** and **Jeremy**, sayinge that all
shall be thoughte of the Lord. Syth euen your
prophetes testifye this knowledge to be gyuen
you of my father: what can be spoken more

The cause of
the Jewes
murmour.

B. 1.

playnly

Jeremy, xxxi.
Esaie. l. iiii.

Lyfte chapter of John

John. vi

1. Cor. ii.

playnlye then to saye : what my father gyueth
me , that cometh to me : of this , no man maye
come to me. excepte my father draw hym . And
yet haue it more manifestli. Who so hath herd
my father and is learned of him , he cometh to
me as vnto the very onely ancoze of his salua
cion. Not that any man hath sene the father,
lest peradventure ye mistake these wordes so
here & to learne , as though they perteyned to
the outwarde senses, & not rather to the minde
and inwarde illumininge of the soule . For no
man neuer sawe the father although he worke
secretly vpon his herte , so that what so euer
he wylleth, we must heare and learne . For man
(I saye) seeth him but he that is sent of God
as I sayd before of my selfe, he it is that seeth
the father . Now therfore saye I vnto you so
verely, verely, as plainly, plainly. That who
so beleue and truste in me , he hath lyfe euerla
sting . Nowe haue ye the some of this my do
ctrine , euen my verye gospell the whole tayle
of all my leatire and message wherfore I am
sent vnto the worlde Had M . More vnder
stand this short sentēce (who so beleuith in me
hath lyfe euerlastyng) & knowne what Paule
wyth the other apostles preached : especiallye
Paule being a yere & a halfe among the Corin
thians, determyning not, neyther presumynge
to haue knowne anye other thyng to be preas
hed them (as hym selfe sayeth) then Iesus
Christe , and that he was crucifyed Had M .
More vnderstande thys poynt. He shoulde ne
uer haue thus blasphemd Christ and his suffe
rent scriptures , neyther haue so helpd hys
Euangelistes & holy apostles, as to saye , they

to saye

The exposition of the

wrate not all thinges necessary for our saluacion, but lefte out thynges or necessitie to be beleued, making goddes holy testament in sufficient and vnperfyte. First reueled vnto oure fathers wyrtten ette tence by Moyses, and then by his Prophetes, & at laste wyrtten both by his holy Euangelists and apostles.

¶ But turne we to Iohn agayne & let Moyses moche sylle and lye to. I am the breade of lyfe sayeth Christ. And no man denyeth that our fathers and elders dyd cate mana in the deserte, and yet are they dead. But he p cateth of thys breade: that is to saye, beleueth in me, he hath lyfe euerlastinge. For it is I that am this lyuely breade which am comen frō heauen, of whō who so eate by fayth, shall neuer dye. Here therfore it is to be noted diligently that Christ meaneth, as every man may se, by the eatinge of thys breade none other thinge thē the beleue in him selfe, offered vp for oure synnes: which fayth onely iustifyeth vs: whiche sentence to declare more playnely, and that he wolde haue it noted more diligently, he repeterh it yet agayne sayinge: it is I that am the lyuely breade whiche am come downe frō heauē: who so eateth of thys breade, shall lue euerlastyngly. And to put you cleue out of doubte, I shall shewe you in fewe wordes, what thys matter is, and by what wayes I muste be the sauour and redeemer of the worlde to giue it thys lyfe. So ofte reherced. And therfore nowe tak good heed. This breade which I speake of so much, and shall giue it you: is myne owne flethe, whiche I muste laye forth and pay for the lyfe of the worlde. herey it is manifest, p he shoulde suffer

Syxtie chapter of John

suffer death in his owne flesh for our redemption to geue vs thys lyfe euerlastinge. Thus now may ye se howe Chyistes flesh, which he called bread, is the spirituall fode & meate of our soules. When our soules by faith se God & father not to haue spared his onely so deare beloued sonne but to haue deliuered him to suffer that ignominious and so paynfull deathe to restore vs to life: then haue we catē his flesh and broken his bloude, assured firmlye of the fauour of god, satisfied & certified of our saluation.

¶ After this communication, that he said. The breade, whych I shall geue you, is my flesh which I shall paye for the lyfe of the worlde: yet were & carnal iewes neuer the wiser. For their vnbelef & sturdy hatred wold not suffer the very spiritual sence & mind of chyistes wordes to enter into their hertes. They could not se that Chyistes flesh broken and crucified, & not bodily catē. should be our saluation, & this spiritual meate: as our soules to be fed & certified of the mercy of god & forgiveness of our synnes thowhe his passion, and not for any eating of his flesh wth our teeth. The more ignorant therfore and fleshly they were, the more sure were they ful of indignaciō, struing one against another sainge. How may this fellow geue vs hys flesh to eat it? Thei stoke fast yet in his flesh be for their eyes: these fleshly iewes. wherfore no merueyl though they abbozed & bodely eating therof: al though oure fleshly papistis (beinge of the iewes carnall opinion) abbozed it not. neyther cease they dayly to crucify & offer him by agayne whych was once for euer and al of-
fered

The exposition of the
Forced as Paule testifyth. And euen here, Cith
Christ came to teache, to take away al doubt, **Heb. 11**
and to breake streyfe, he myghte (hys wordes
otherwyle then he hath declared, and wil here
after expounde them) haue soluted theyr ques-
tion: saying, yf he had so ment as those mea-
neth, that he wolde haue bene conuayed & co-
verted, as our iugglers slepythly can couaye,
him with a fewe wordes, in to a synging lose,
or els (as the thomistical papistes saye) ben in-
uisible wyth all his dimencioned bodye vnder
the forme of breade transubstanciaded in to **Thomistes be**
it. And after a lyke Thomistickall mysterpe, the **the schole do-**
wyne transubstanciaded, into his bloud so that **cters.**
they shoulde eate his fleshe & drinke his bloud
after theyr owne carnall vnderstandynge, but
yet in another fourme, to put away al grudge
of stomache. O syth saynte John (yf he had
thus vnderstande his maisters mynde, and
take vpon him to wypte his wordes) woulde
leauie this sermon vnto the worlde to be redde:
he myghte nowe haue delpuered vs and them
from thys doubt. But Christe woulde not so
satisfy their question: but answered. Verelpe
verelpe I say vnto you: except ye eate the fleshe
of the sonne of man and drinke his bloude, ye
shall not haue that lyfe in your selues. He that
eateth my fleshe and drinketh my bloude, hath
lyfe euerlastynge: and I shall reche hym vp in
the laste daie: for my fleshe is very meate and
my bloude the very drynke. He say h not here
that breade shall be transubstanciaded or con-
uerted, into hys bodye, nor yet the wyne into
hys bloude. But nowe confesse thys saynge
to hys purpose at the begynnyng: where he
had

Fyfte chapter of Iohn

had them worke for that meate that shoulde neuer perishe tellynge them, that to beleue in him whom God hath sente, was the worke of God. And who so beleueth in hym shoulde neuer thurst nor hunger, but haue lyfe euerlastynge. Consider also thys that foloweth and thou shalt see it playne that his wordes be vnderstande spiritually of the belife in hys fleshe crucified, and his bloude shedde, for whiche belife we be promised euerlastynge lyfe: hym self sayng, who so beleueth in me hath lyfe euerlastynge. Here therefore they question (how may thys man geue vs hys flesh to eate it) is soluted: euen when he gaue his body to be broken and his blood to be shedde. And we eate and drinke it in dede, when we beleue stedfastly that he dyed for the remission of our synnes: Austen and Tertulian to wytnesse.

¶ But here maketh More his argumente against the yonge man. Because the iewes merueyled at this sayng: My flesh is very meate and my bloude drynke. And not at thys: I am the doie and the very vyne, therefore thys terte (sayth he) My flesh is &c. must be vnderstand after the litterall sence, that is to wytte: euen as the carnal iewes vnderstand it, murmuring at it beinge offended goinge there wayes from Iherusalem, for they so carnall vnderstandynge thereof. And the other tertes. I am the doie. &c. muste be vnderstande in an allegorye and spirituall sence, because his hearers merueyled nothinge at the manner of the speech. Lo churche reader, here haste thou not a taste: but a greente tyme full of Moyses mischefe & pernicious peruertynge of gods holy worde: and as thou seist hym

A digression into the confutation.

hym here falsely & pestilently destroy the pure
 sence in Goddes worde, so doth he in all other
 places of his booke first where he sayth they
 marvelled at thys Chykses saying. My flesh
 is verye meate .xc. that is not so; neyther is
 ther any such worde in the text, except More
 wyl expounde Murmurabant, to est, muriba-
 tur, they murmured, that is to saye they mer-
 uayled, as he expoundeth. Oportet, id est, expes-
 dit et conuenit He muste dye, or it behouethe
 hym to dye, that is to saye, it was expedient
 and of good cōgruence that he shoulde dye .xc.
 Thus this poet maye make a man to signyfy
 an asse, & blake white to blynde the simple eyes.
 But yet for his lordely pleasure, let vs graunt
 him that they murmured, is as muche to saye
 as they maruayled: because perchaunce the one
 maye folowe at the other. And then do I aske
 hym: whether Chykses disciples and his apo-
 stles herde hym not, and vnderstode hym not
 when he sayd. I am the doze and the vyne:
 and when he sayd. My fleche, .xc. yf he saye
 no or naye, then scripture is playne agaynste
 hym. Yf he say ye or yisse. Then yet do I aske
 hym whether his disciples and apostles thus
 heareynge and vnderstandynge his wordes in
 all these three chapters wondered and mar-
 uayled (as More sayth) or murmured (as hath
 the text) at theyr maysters speech what thinke
 ye More muste answer here: here maye ye se
 whether this olde holy vpholder of the popes
 church is brought: euē to be taken in his owne
 trappe for the disciples and his apostles nei-
 ther murmured, nor meruayled, nor yet were
 offended with this theyr mayster Chykses wor-
 des.

More's sycke
 reason is con-
 futed.

John. vi. xxv

Of M. Moyses letter

des and maner of speache, for they were well acquainted wyth suche places: and answered theyr maister Chyſte when he asked them wyl ye also go hence from me? Loſde ſayd they to whom ſhall we go: thou haſt the wordes of euerlaſtyng lyfe: and we beleue that thou art Chyſte the ſonne of the liuynge God. To M. Moſe, they neither meruailed, nor murmured And why? For bycauſe as ye ſaye they vnder ſtoode it in an allegorye ſence, and perceyued well that he ment not of his materiall body to be eatē wyth theyr teeth but he ment it of hym ſelfe to be beleued, to be verye God and verye man haupyng fleſhe and bloude as they had, and yet was he the ſonne of the liuynge God. Thys belefe gathered they of all his ſpiritaul ſayinges as hym ſelfe expounded bys owne wordes ſaying. My fleſhe profitteth nothyng, meaning to be eaten but it is the ſpिरित that giveth thys lyfe. And the wordes þ I ſpeake vnto you are ſpirit and lyfe: ſo that who ſo beleue my fleſhe to be crucified and broken, and my bloude to be ſhede for his ſinnes, he eateth my fleſhe and drynketh my bloude, & hath lyfe euerlaſtyng. And thys is the lyfe wherewith the rightuouſe lyue, even by fayth.

Iſaie. ii.

The ſeconde argument of Moſe.

¶ After thys texte thus wyſely proued to be vnderſtande in the litterall ſence, wyth the carnal Jewes, and not in the allegorye or ſpiritual ſence wyth Chyſte and bys apoſtles. The hole ſome of Moſes confutation of the yonce man ſtandereth vpon thys argumente. **Volle ad Elle**. That is to wytte. God maye do it

A digression into the confutation

do it, ergo it is done. God maye make his bodi
in many, or in all places at once, ergo it is in
manye or all places at once. Whiche maner of
argumentacion, howe false and naughte it is
eu: ry sophister, and euery mā that hath wytte
percepueth. A lyke argument, God maye. We
More the trowth and cal hym to repentaunce
as he dyd Paule for persecuting his church:
ergo More is conuerted to God: Or, god may
let him runne of an indurate hert wryth Pha-
rao and at last take an open and soden venge-
aunce vpon hym for persecutinge hys worde
and burnyng his poore mēbers: ergo it is don
all ready: M. More muste first proue it vs by
expresse wordes of holy scripture, & not by his
owne vnwrytten dreames, that Chyestes body
is in many places or in al places at once: & then
though oure reason can not reache it yet oure
fayeth measured and directed with the worde
of fayth wyl both reache it, receyue it, & holde
it fast to: not bicause it is possible to God, and
impossible to reason: but bycause the wrytten
wordes of oure fayth sayeth it. But when we
reade gods worde in mo then. xx. places cōtra-
ry, that his hodye shoulde be here. More muste
gyue vs leaue to beleue his vnwrytten vani-
ties (verities I shoulde saye) at leasure. Here
mayst thou se Chyestē reader wherfore. More
woulde so fayne make the beleue, that thapo-
stles left ought vnwrytten of necessitie to be be-
leued euē to stablishe the Popes kingdō which
stādeth of Mores vnwrytten vanities. As of
the presēce of Chyestes body & makinge therof
in the breade. Of purgatory, of inuocation of
saints, worshipping of stones & rockes, pilgr-
images

The confutati-
on of hys. ii.
gumente

Of M. Moyses letter

images, halowinge of bones & belles & crepunge
to the crosse. &c. Yf ye wyl beleue what soeuer
Moyse can sayne wythout the scripture: then
can thys poet sayne you another churche then
Christes & that, ye must beleue, it what soeuer
it teacheth you, for he hath sayned to that it
cā not erre, though ye se it erre & fight agaynst
it selfe a thousande tymes. Yea yf it tell you
blacke is whyte, good is bad, and the dyuyl is
god: yet muste ye beleue it, or els be burned as
heretikes. But let vs retourne to our purpose
¶ To dispute of Godds all myghty absloute
power what God may do with his body, it is
great foly and no lesse presumption to Moyse,
syth the pope whiche is no hole god but halfe
a god by theyr owne decrees hath decreed, no
mā to dispute of his power. But christe reader
be thou cōtent to know þ gods wyl, his word
and his power be al one and repugne not. And
neyther wylleth he, nor may not do any thyng
including repugnaunce, imperfection, or that
shoulde derogate, minish or hurt his glozy and
his name. The glozye of his godheade is to be
present and to fyll al places at once essentially
presently wyth his all myghty power, whiche
glozy is denied to any other creature, him selfe
sayinge by his prophete: I wyl not gyue my
glozy to any other creature: now therfore sith
his manheade is a creature, it can not haue
thys glozye whiche onely is appropried to the
godhed ¶ To attrIBUTE to his māhode þ proper
tie which onely is appropried to his godheade
is to confounde both the natures of Christ.
¶ What thinge soeuer, is euery where after the
saied maner, that must nedes be infinite, with
oure

A digression into the confutation

out begynnyng and ende, it muste be one alone,
and almyghty: whiche properres onely, are ap-
propyed vnto the gloriouse maiestie of the
god head. Wherefore Christes bodi mai not be
in al or in many places at once. Christ him self
sayinge as cōcernyng his manhode. he is lesse
then the father, but as touchyng his godhead,
the father & I be both one thyng. And Paule
recytyng the Psalme affirmeth: Christ as con-
cerning his māhod to be lesse then god: or lesse
then angelles as some texte hath it. Here it is
playne that all thynges that Moze ymagineth
and sayneth are not possible to God, for it is
not possible for God to make a creature equal
vnto hym selfe, for it includeth repugnaunce
and derogateth his glorie. God promysed and
swore þ all nations shoulde be blest in the
death of that promysed sode which was Christ
God had determined and decreed it before the
worlde was made: ergo Christe muste nedes
haue dyed, & not so expounde this world opor-
tet, as Moze mynseth it. For it was so necessa-
ry þ the cōtrary was impossible, except Moze
woulde make god a lyer, whiche is impossible
Paule cōcludeth that Christ must nedes haue
dyed vlonge thys latyn terme Necesse. Say-
inge: where so euer is a testament, there muste
the death of the testament maker go betwene:
or els the testament is not ratified & sure, but
rightuousnes & remissio of synnes in Christes
bloude is his new testament, wherof he is me-
diator: Ergo the testamēt maker must nedes
haue dyed. Wiste not therfore (M. Moze)
thys worde oportet (though ye fynde potest
for oportet in some corrupte coppe) vnto your
vncause

John. xlii
John. x
Heb. ii.

Heb. x

Of M. Moyses letter.

John. ii. 1. xii.

in sauerie sence. But lette oportet signifie, he must or it behoueth him to die. For he toke our very mortal nature for the same decreed counsell: hym selfe sayinge. Oportet exaltari filium hominis. &c. It behoueth, or the sonne of man must dye, that every one that beleueth in hym perymeth not &c. Here maye ye se also that it is impossible for God to breake his promise.

It is impossible to God whiche is that veritie, to be founde contrarie in his dedes and wordes: as to saue them whom he hath dampned, or to dampne them whom he hath saued, wherfore all thinges imagyned to M. Moyses byayne are not possible to God.

And whē Moysē sayth, that Christ had power to let his lyfe and to take it agayne, and therfore not to haue dyed of necessitie: I wonder me, that hys scholemaster here sayed him so conynge as he maketh hym selfe therein: which graunteth and affirmeth (as trewe it is) that with the necessary decreed workes of gods for syght and prouidence standeth ryght well hys fre libertie. But M. Moysē sayeth at laste, yf god woulde tell me yf he woulde make eche of both their two bodies meanynge the yonge mannes bodye and hys) to be in fyftene places at once. I woulde beleue him I, yf he were able to make his wordes trewe in the bodies of both twayne, and neuer woulde I so muche as aske him whyther he woulde glorifie them both first or not: but I am sure glorified or vnglorified, yf he sayed it, he is able to do it. So here maye ye se what a seruent sayth thys olde man hath, and what an earnest mynd to beleue Christes wordes yf he had tolde him: but

I praye

A digression into the confutation

I pray you M. Where what and yt whypstines
uer tolde it you, nor sayd it nor neuer woulde:
woulde ye not be as hasty not to beleue it. Ye
he tolde it you: I praye you tell vs where you
speake wth hym, and who was by to be eye
recorde: yet yt you bypunge as false a shew as
your selfe to t. Risy thys thyng: yet by youre
owne doctrine, muste ye make vs a myracle to
confirm your tale, ere we be bounde to beleue
you: or yet to admyte this your argumēt, God
may make his body in many places at once, er
go it is so. Wher ye be to besy wth godds al-
mighty power, & haue takē to great a burde v-
pon your weake shoulders, ye haue overladen
your selfe wth your owne harnais & weapnes: &
young David is likely to preuaile against you
wth his sling & stone, God hath infatuatēd
your high subtyll wysedome. Your crafty con-
suepaunce is spied. God hath sent your church
a mete couer for such a cuppe, euen such a de-
fender as ye take vpon your selfe to be, that
shall lette al theyr whole cause fall flatte in the
myer vnto both your names and vtter confu-
sion. God therfore be prayesd euer. Amen

¶ The sayth M. Where thought semeth re-
pugnaunt both to hym and to me, one body to
be in two places at once: yet God seeth howe
to make them stande togyther well ynough.

This man wth his olde eyen and spectacles
seeth farre in gods syght, and is of his pruey
councell: that knoweth helpe by some secrete
reuelacion howe God seeth one body to be in
many places at once, including no repugnance
for worde hath he none for hym in al scrip-
sure no more then one body to be in al places

Of M. Moyses letter.

at once. It implieth first repugnaunce to my
syght and reason, that all thys worlde shoulde
be made of nothing: and that a virgyn shoulde
brynge forth a chyld. But yet, when I se it
wrytten with the wordes of my sayth, which
God spake: and brought it so to passe: the im-
plieth it no repugnaunce to me at all. For my
sayth reacheth it and receyvet it stedfastlye.

For I know the voyce of my herdcman: whiche
yf he sayed in any place of scripture that hys
bodge shoulde haue bene contayned vnder the
forme of bread and so in manye places at once
here, in earth, and also abidyng yet styll in hea-
uen so. Merely I woulde haue belueued hym I
as sone and as firmeli as M. Moyses. And ther-
fore euen yet if he can shewe vs but one sen-
tence trulpe taken for his parte, as we can do
many for the contrary, we muste gyue place.

For, as for his vnwritten verities, and the au-
thority of his antichrist synagoge, vnto which
(the scripture forsaken) he is now at last with
shame ynoughe compellid to flee: they be pro-
ued starke lyes and very deuely.

Then sayth he, that ye wote well that ma-
ny good folke haue vsed in thys matter many
good seuiteful examples of gods other workes:
not onely miracles, wrytten in scripture. Ande
versus where one I praye yer but also done
by the comen course of nature here in earthe.
Yf they be done by the comen course of na-
ture: so be they no miracles. And some thyn-
ges made also by manes hand. As one face be-
holden in diuerse glasses: and euerye piece of
one glasse broken into twenty. &c. Lorde how
thys pontificall poet playeth hys parte, By
cause

A digression into the confutation
cause (as he sayeth) we see many faces in many
glasses: therefore may one body be in many pla
ces, as though every shadowe and similitude
representyng the body, were bodely substance
But I aske More, when he seeth his owne
face in so many glasses whether all those fa
ces that appere in the glasse be his owne veri
faces hauyng bodely substance, skynne, fleshe
and bone: as hath that face, whiche hath bys
very mouth nose eien, &c. where with he faceth
vs out the trowth thus falsely with lyes? And
yf they be all his very faces, then in very dede
there is one body in many places, and he hym
selfe beareth as many faces in one hooode. But
accordynge to his purpose, euen as they be no
very faces, nor those so many voyces, sounes
and similitudes, multiplyed in the ayre, be
twene the glasses or other obiecte and y body
(as the philosopher proueth by natural reason)
be on very bodies: no more it is Chyistles very
bodye: as they woulde make the belcve in the
bread, in so many places at once. But y bread
broken and eaten in the supper monyeth and
putteth vs in remembraunce of his death, and
so exciteth vs to thankes giuyng to laude and
prayse: for the benefyt of our redemption, and
thus we there haue Chyiste presente in the in
warde eye and syght of our fayth, we eate his
body and drynke his bloude, that is, we beleue
suerlye that his bodye was crucifyed for oure
synnes and his bloude shed for our saluacion.
¶ At last, note, Chyiste reader, that M. More
in the thyrde booke of his confutation of Cris
dall the. Cxlii. syde, to proue S. Iohannes
gospel vnperfyt & insufficient, for leauing out
of the

Of M Moyses letter.

of so necessary a point of our sayth, as he cal-
leth þ last supper of Christ his maundy (sayth.
that John spake nothyng at all of this Sac-
rament. And nowe se agayne in these his let-
ters agaynst Fryth, howe hym selfe byngeth
in John the. vi. cha. to impugne Frythes wy-
tyng, and to make al for the Sacrament, iue
thus. My flesh is verely meate, and my blood
drynke. Welyke the man had there ouertherie,
hym selfe toulc, the yonge man here causynge
hym to put on hys spectatles and poore better
and more wyselye wyth his olde eyn vpon
saynte Johns Gospell to fynde that thyng
there nowe wytten, whiche before he woulde
haue made one of his vnwytten verities. As
yet yf he loke narrowly he shall espye that hym
selfe hath proued vs by scripture, in the. xxvii
leafe of his dialogue of quod he and quod I.
oure Ladies perpetuall virginitie expounding
non cognosco, id est, non cognoscam, whyche
now wytten vnwytten veritie he numbereth
a lytle before amonge his vnwytten vanities
Thus maye ye se howe thys olde hely vphol-
der of the popes church, his wordes fyghte
agaynst them selfe into his owne confusyon
in findyng vs forth his vnwyttē vanities, ve-
rities I shoulde say. But retorne we vnto the
exposition of saynt John.

When the Jewes would not vnderstande
the spirituall sayinge of the eatynge of Chris-
tes fleshe and drynkyng of hys blood, so
ofte and so playnely declared: he gaue them a
stronge strype and made them more blynde, for
they so deserued it (suche at the secreete iudge-
mentes of God) addinge vnto all his seinges
thus

The exposition of the

thus who so eateth my flesh and drinketh my
bloude: abideth in me: & I in him. These wo-
des were spoken vnto these unbelieuers into
theyr farther obstination, but vnto the fayth-
full for theyr better instructiō. Now gather of
this the contrary, & saye, who so eateth not my
flesh & drinketh not my bloud: abydeeth not in
me nor I in him, & ioynethys to the foresaide
sentence. Except ye eate the flesh of the sonne
of man, & drynke his bloude, ye haue no lyte in
you, let it neuer fal fro thy mynde (christē rea-
der) þ faith is the life of the righteous, & that
Christ is this lyuyng bread whom thou eatest,
that is to saye, in whom thou beleeuest. For ye
our papistes take eatinge and drynkyng here
bodely, as to eate the naturall body of Christ
vnder the forme of bread & to drinke his bloud
vnder the forme of wyne: then must all yonge
chyl dren that neuer came to Godes boorde de-
parted, and all laye men that neuer dracke hys
bloud be dampned. By loue we abyde in God
and he in vs, loue foloweth fayth in the order
of oure vnderstanding and not in order of suc-
cession of tyme, if thou lokest vpon þ self gyf-
tes and not on their frutes. So that principa-
ly by fayth whereby we cleaue to Godes good-
nes & mercy, we abide in God, and God in vs,
as declare his wordes folowynge, sayinge, as
the lyuyng father sent me so lyue I by my fa-
ther. And euē so he that eateth me shall lyue be-
cause of me, or for my sake. By father sente
me whose wyll in all thynges I obeye, for I
am hys sonne. And euē so verely must they þ
eate me, that is beleue in me, forme and fashion
them after my ensample mortifying their flesh

Abact. ii

John. iii ii

L. i,

and

Texte chapter of Iohn

Christen re-
gionis sayth
and a lyfe co-
respondent.

and chaungyng theyr luynges: or els they eate
me in vayne and delible theyr beliefe. For
I am not comen to redeme the worlde onely
but also to chaunge theyr lyfe. They therfore
that beleue in me shall transforme theyr lyfe af-
ter my example and doctrine, and not after a-
ny mānes tradicions. This is the breade that
came from heauen, as the effect selfe declareth,
whome, who so eateth shall lyue cuer. But he
that eateth bodily bread lyueth not cuer, as ye
may se of you fathers that ate Manna, and
yet are they dead. It is not therfore any mate-
riall bread nor bodily fode that may geue you
lyfe eternall.

These wordes dyd not onely offende them
that hated Christ, but also some of hys discy-
ples. They were offended, sayth the text, & not
merueyled as Moise tryeth oute the trouthe
whiche sayde. This is an hard sayinge: who
maye here this? These discyples yet stoke no
lesse in Christs visible flesh, and in the barke
of his wordes, the dyd the other ierwes: and as
doth now Moise, beleuing hym to haue hadde
spoken of his natural body to be eatē wth they
teth. Which offence Christ sayng, said: Doth
this offende you what the wyll ye saie, if ye se
the sonne of mā ascend thither where he was
before? If it offēde you to eate my flesh while
I am here, it shall moche more offende you to
eate it when my body shalbe gone out of your
sight, asēded into heauē there sittynge on the
ryght hand of my father vntyl I come againe
as I went, that is to iudgment. Here myght
Christ haue enstructed his discyples the trouthe
of the eatinge of hys flesh in forme of breade

The exposition of the

had this ben his meaning. For he lefte the net-
uer in any perplexitie or doubt: but sought al
the wayes by symilitudes and familiar exam-
ples to teach the playnely. He neuer spake the
so harde a parable, but where he perceyued
theyr feble ignoraunce, anon he helpe the and
declared it them. Yea sometimes he preuented
theyr askynge with his owne declaration. and
thynke ye that he dyd not so herrepelle vce-
lye. For he came to teach vs, and not to leaue
vs in any doubt and ignoraunce, especially in
the chiefe poynt of our saluacion, whiche stan-
deth in the belefe of hys death for our synnes.
Wherefore, to put them out of al doubt as con-
cerning this eating of his flesh, and drynkynge
of his bloude, that shoulde gyue everlastynge
lyfe: where they toke it for his very body is be
eaten with theyr teeth: he said. It is the spirite
that gyueth thys lyfe, my flesh profiteth no-
thing at al, to be eatē as ye meane so carnally.
It is spiritual meate that I here speake of. It
is my spirite that draweth the heries of me to
me by faith and so refresheth them gostely. Ye
be therfore carnal, to thynke that I speake of
my flesh to be eaten bodily, for so it profiteth
you nothyng at al. How longe wyl ye be wyth-
out vnderstandynge? It is my spryte I tell
you that gyueth lyfe. My flesh profiteth you
nothyng to eate it: but to beleue that it shalbe
crucifyed and suffer for the redemption of the
worlde it profiteth. And when ye thus beleue
hen eate ye my flesh & drinke my bloude, that
is ye beleue in me so suffer for your synnes.
The verite hath spoken these wordes. My
flesh profiteth nothyng at al: it can not therefore

Lyfte chapter of Iohn.

be false. For bothe the iewes and his disciples murmured and disputed of his fleshe howe it shoulde be eatē, and not of the offering therof for our synnes as Christ ment. This therefore is the sure ancor to holde vs by againste al the objections of the papistes for the eating of chrystes body (as they say) in forme of bread. Christ sayed. My fleshe profiteth nothinge: meaninge to eat it bodely. This is the keye that soluet all their argumentes and opcneth the waye to shewe vs all their false and abominable blasphemous lyes vpon Christes wordes, & vttereth their sleigh iuggelinge ouer the breade to maintaine antichristes kingdome therw. And thus when Christe had declared it and taught them that it was not the bodyely eating of his materiall body: but the eating with the spirite of fayth: he added sainge. The wordes whiche I here speake vnto you are spirite & life. That is to say, this matter that I here haue spoken of with so many wordes muste be spirituallye vnderstande to gyue you this life euerlastyng. Wherefore the cause why ye vnderstande me not is, that ye beleue not. Here is lo the conclusion of all this sermon. Christe very God and man, had sette his fleshe before them to be receyued with faith that it shoulde be broken & suffer for their synnes but they coulde not eat it spirytually bicause they beleued not in hym. Wherefore many of hys dyscyples fel fro hym and walked no more wyth hym. And then he sayed to the twelue. Wyl ye go away to? And Symon Peter answered: Lorde to whō shall we go? Thou hast the wordes of euerlastyng life and me beleue and are sure, that thou arte Christe

The declaracyon

Christ the sonne of the lyuynge God. Here is
it manifeste what Peter and his felowes vn-
derstode by thys eatynge and drynkynge of
Christe. For they were perfittly taught that it
stode al in þe belefe in Christ as they: and were
here testyfeth. Yf thys matter had stonde vpon
so depe a myracle, as our papystes sayne
wyth out anye worde of God, not comprehended
vnder any of theyr comon senses, that
they shoulde eate hys bodye beyng vnder the
fourme of bread as longe, depe thicke and as
brote as hanged vpon the crosse, they beyng
yet but feble of fayth, not confirmed wyth the
holy gooste, muste here nedes haue wondered
stonned and staggerde, and haue bene more in-
quisityue, of so straunge a matter then they
were. But they neither doubted nor merueiled
nor murmured, nor were any thing offended w
thys maner of speache, as were the other that
slypte away, but they answered firmly. Thou
haste the wordes of euerlastynge lyfe: and we
beleue, &c. Nowe to the exposition of the wor-
des of oure Lordes supper

Amonge the holy Euangelistes, wyttenge
the story of Christes supper: John bicause the
other thre had wyttē it at large, did but make
a mencion therof in his. xiiii. chap. *i. Cor. xi.*
Mathewe *Luk. xxiii*
Marke and Luke declarvng it clerely, or derly *Math. xxiiii.*
and wyth iust number of wordes with whom
Paule agreeth, thus wytyng vnto the Co-
rinthians. Our Lorde Iesus, the same night *Math. xxvi*
he was betrayed. he toke the bread, and after
he had giuē thākes: he breake it sayeng: Take
ye it. eate it. Thys is my bodye, whych is for
you broken. Here is nowe to be noted the or-
der

of the Lordes Supper

The order of
the action.

der of thys accion or acte. **Fyrste** **Christe** take the breade in his handes, **secondarilye** he gaue thanks, **thyrde** he brake it: **fourthlye** he raughte it them saynge, take it, **fiftly**, he had them eate it. At last: after all thys he sayed.

Thys is my bodye whiche is for you broken. **thys** chynge do ye into the remembraunce of me **Here** ye se, that thys breade was **fyrste** broken deliuered to them, and they were commaunded to eate it: ere **Christ** sayed. **Thys** is my bo-
dye. And so: bicause it is to suppose verelye, that they toke it at **hys** hande as he had them, and dyd eate it to, whē they had it in theyr hādes, theyr mayster (whose wordes they dyd euer obey) commaundyng them: it must nedes folowe (yf these be the wordes of the consecracion) that they were houseled wth vnconsecrated breade, or elles nowe eaten, or at leste wile parte of it, ere **Christe** consecrated it, yea it foloweth that it was out of **Christes** hādes and in theyr mouthes when **Christe** consecrated it, and so to haue consecrated it whē it was nowe in his disciples handes or in theyr mouthes or rather in theyr bealves?

Here it is manifest that **Christ** consecrated no breade, but deliuered it to his disciples, & had the eate it. In somuch that **S. Thomas** theyr owne doctoure, that made theyr transubstanciation confesse that some there were, that sayed that **Christe** dyd fyrste consecrate wth other wordes, ere he nowe reachyng the bread to his discipole sayed. **This** is my bodie. &c. And yet calleth he it no heresye so to saye. Now sith in all this acte & supper, there he no wordes of consecracion, but of the delyuering of the

The declaracion

of the breade brok n after thankes geyunge
wyth a commaundement to eate it: bynge vs
your wordes of consecracion. And shewe vs
by what wordes God promysed you and gaue
you power to make his bodye. There is ney-
ther commaundemente, nor yet any wordes l^{ike}
in al y^e scripture to make o^r to cōsecrate Chris-
tes bodye, to bynge it in to the breade. But
there be the wordes of God leaste in the fyrst
chapter of Genesis, whereby he made all the
worlde: wyth whiche wordes, all be it we
yet haue them: yet is it denied vs to make that
thinge that he made wyth them. Nowe, syth
we hauinge his wordes of the creacion cā not
yet make any newe creature of nothyng: how
then shall we wythout any wordes of conse-
cracion and makynge, make the maker of al
thynges?

¶ Unto this action o^r supper o^r deliuerance
of the breade, he added a reason and significa-
cion of this signe o^r sacrament, and what also
is the vse therof: as though any shoulde aske
them thereafter, what sacramente, religion, o^r
rite is this? They shoulde answer euē in a like
maner of speach as it was commaunded they^r
fathers to make answer to they^r chyldren at
the eatynge of the olde pasceouer, wherof this
newe pasceouer was the veryp^e, and that the
figure, sayng. When your childerne aske you
what religion is thys: ye shall answer them.
It is the sacrefyce of the p^{as}ting by of the
lorde. &c. So here the lame that signified and
dyd put them in remembraūce of that p^{as}ting
by in Egypte (the Israelites spared, and the
Egyptians smytten) was called in lyke phrase
the

The vse of y^e
supper

of the Lordes Supper

the selfe thyng that it represented, signified, and dyd put them in remembraunce of: none notherwyle then if Christes disciples, or anye man elles, seing in that supper, the breade taken, thankes gauen, the bread broken, distributed & eaten: shoulde haue asked hym. What Sacrament or religion is thys? He had to answer them that Christ sayd. This is my body which is for you broken. Thys thyng do ye in remembraunce of me, that is to saye, so often as ye celebrate this supper, giue thankes to me for your redemption. In whych answer he calleth the outwarde sensible signe or Sacramente, that is the breade wyth all the other accion, even the same thinge that it signifieth, representeth, and putteth such eaters of the Lordes Supper in remembraunce of.

For when he sayd, whiche is broken for you, euerye one of them sawe that then it was not his body that was there broken: but the bread for as yet he had not suffered, but the bread broken was deuyded in peices to euery one of the twelue taking and eating a piece before he sayd This is my bodye, &c.

¶ Nowe sayth M. More wyl speke so fast in his literall sence vpon these wordes. This is my body. &c. The do I aske him, what thyng he sheweth vs by this fyrste worde and powne demonstratyue. For, in englishe (this) If he shew vs the bread: so is the bread Christes body, and Christes body the bread, which sayinge in the litterall sence is an hygge hereafter them. And for thys sainge they burned the Lorde Cobham. Also I aske whyther Christe

For the letter
the letter is lost

The declaracion

Christ speaking these wordes. This is my bo-
die &c. had then the bread in his handes where
with he houseled his disciples or no? That he
had it not, but had nowe deliuered it them:
and had comaunded them to eat it to, the or-
der and wordes of the texte plainele proue it,
as is declared before. And saint Marke telleth
the story also in thys order. The Cuppe taken
in his handes, after he had gyuen thanks,
he gaue it them, and they all dranke therof.

Mark. xiiii.

And he sayed to them. This is my bloude of
the newe testament: whiche is shedde for ma-
ny. Here it is manifest that they had all dron-
ken therof first ere he said the wordes of con-
secration (if they be the wordes of any conse-
cracion,) Besides thys yet: if ye be so sworne
to the litteral sense in this matter, that ye will
not in these wordes of Christe (Thys in my
bodys &c.) admitte in so playne a speache anye
troope (for allegory there is none, if ye knowe
the proper difference of them both, which eue-
ry grammarian can teache you) then do I laye
before your olde eyen an spectacles, to Chri-
stes wordes spoked of the Cuppe both in Luke
and Paule sayinge: thys Cuppe is the newe
testament thowowe my bloude which is shedde
for you. Here Christe calleth the wyne in the
cuppe the selfe cuppe whiche euerye man know-
eth is not the wine. Also he calleth the cuppe
the new testament, and yet was not the cuppe
nor yet the wyne conteyned therein the new tes-
tamente, and yet he calleth it the newe testas-
ment established and confirmed with his blood
Here ye se he called not þ cuppe his blood but
the testamente. Where is nowe your litterall
sense

Luk. xxi
1. Corin. xi

of the Lordes Supper

ſenſe that ye woulde ſo ſayne frame for your
pappes pleaſure? If ye wyl ſo ſore ſtycke to
the letter: why do your faction leaue here the
playne letter: ſayeng that the letter ſayeth: go
inge aboute the biffe wyth thys expoſycyon
and circumlocucion, expoundyng. Thys is my
bodye, that is to ſaye, thys is couerted and
turned into my bodye, & this bread is tranſub-
ſtanciated into my bodye: Howe farre lo, M.
More is thys your ſtraunge thomyſtical ſenſe
from the ſlate letter? Yf ye be ſo addyct to the
letter: why fraye ye the comen people from the
lytterall ſenſe wyth thys bugge, tellyng them
the letter ſayeth: but there is neyther letter
nor ſpyrite that maye bydle nor holde youre
ſtyffe necked heades

John vi

¶ Also ye ſhalt vnderſtande that Chyiſt rebu-
ked the iewes for theyr lytterall ſenſe and cars-
nall vnderſtandyng of hys ſpyrytual wordes.
ſayenge: My fleſhe proſpyteth you nothyng at
all to eate it. &c. And theyr lytterall takyng of
hys ſpyrytual wordes was the cauſe of theyr
murmure. &c. For euen there (as alſo lyke in
other places) to eate Chyiſtes fleſhe. &c. After
the comen phyaſe of the ſcrypture, is not elles,
then to beleue that Chyiſte ſuffered death, and
ſhede hys bloude for vs. Reade ye Paule.

1. Corinthis. x

To eate Chyi-
ſtes fleſh is to
beleue in hym.

Our fathers dyd all eate the ſame ſpyrytuall
meate and drynke the ſame ſpyrytuall drynke
that we nowe eate and drynke: Here I thynke
M. More muſt leaue his lytteral ſenſe and ma-
teriall meate, or els deny Paule, and deny to
that our fathers dyd eate Chyiſt & drynke hys
bloude, whiche all here Paule ſayethe, for to
eate and to drynke thys ſpyrytuall meate and
drynke

The declaration of the Lordes Supper

Dynke, was as hym selfe declareth to eate and
 Dynke Chyſte. They dranke of the ſkene ſayth
 Paule) that wente wyth them. Whych ſkene
 was Chyſt. And we eate and drinke the very
 ſame ſkene. Whych is nothyng els, then to be
 leue in Chyſt: They beleued in Chyſt to come
 and we beleue in hym come & to haue ſuffered,
 where is nowe thynke ye. My Moles ſpittall
 ſence for the eatyng of Chyſtes materpall bo-
 dy. Our fathers were one, & the ſame church
 wyth vs vnder the ſame teſtamente and pro-
 myſe, and euen of the ſame ſayth in Chyſte.
 And euen as they eate hym & dranke his bloud
 euen the ſame ſpiritual meate and dynke that
 we do eate and dynke. So do we nowe in the
 ſame ſayth. For what elles was ſygnifyed by
 thys maner of ſpeache, oure fathers dyd eate
 and dynke Chyſte, the they beleued in Chyſt
 to be incarnated and to ſuffer death & what els
 ment the poore woman of Canane by eatinge
 then to beleue: whē he answered Chyſt, ſay-
 inge. Ye ſay ſoth my Lorde. But yet do the ly-
 tle whelpes eate of the crummes that fal from
 theyr maſters table. Chyſt dyd ſhe answer in
 an allegory according to Chyſtes ſpittall answer
 vnto her, ſhe meanynge by the eatyng of the
 crummes the belife of hys wordes and goſpell
 to be ſcattered amonge the gentyles as Chyſt
 answerynge, confirmed her meanynge, ſayenge:
 O woman greate is thy ſayth. He ſayed not,
 thou arte a greate eater & deuourer of breade.
 Here it is playne þ to eate in the ſcripture is
 taken to beleue: as Chyſt hym ſelfe expoūde-
 th, ſo ofte, and ſo plentiuouſly. And I am here
 compelled to inculke and iterat it wyth ſo ma-
 ny

Math. xv.

John. vi

The figures compared with these verities:
my wordes, to satisfie (if it were possible) thys
carnall flesh bowerer and fleshly Jewes

Nowe to examyn and to discusse this mat-
ter more deaply and plainely, I shall compare
the olde pascouer wyth the newe and supper
of the Lorde. And to shewe you howe the fi-
gures corresponde theyr verities: I wyl be-
gyne my comparison at Baptisme compa-
ring it with the lordes supper, which be þ two
Sacramentes leaste vs nowe vnder the grace
of the gospel And afterward (to set forth both
these Sacramentes plainely) I wyl compare
circūcision wyth baptysme: & the pascle lambe
wyth Chrystes supper.

We (by baptisme) testified vnto the cōgre-
gacion our entrynge into the body of Chryste
(take here Chrystes bodye, as doth Paule for
his congregacion) to dye, to be buryed, and to
ryse with him, to mortify our flesh, and to be
renewed in spirite, to cast of the old man and
to do vpon vs the newe: euen so, by the than-
kes giuyng for so dyd the olde greke doctours
call thys supper) at Goddes bourde or at the
Lordes supper (for so doth Paule call it) we te-
stify the vnitie and communion of our hertes,
glued vnto the whole body of Chryste in loue:
yea and that suche loue as Chryste at thys, his
last supper expessed: what tyme he sayed, hys
body shoulde be broken, and his blood shedde
for the remissō of our synnes. And to be mozt.
As baptisme is the badge of oure faythe, so is
the Lordes supper the token of oure loue to
God and our neighbours: where vpo stādeth
the law and the prophetes. For the ende of the
precepte, is loue out of a pure herte, and good
consci-

1. Corhln. x. xi
and. xii.

Rom. vi.

Ephē. iiii.

Eucharistia
thanks ges-
uyngē.

1. Corinth. xi

1. Timothe. i.

The fygures compared.

conscience and fayth vnlayned. So that by Baptisme we be iniuated and cōseigned vnto the worshyppe of one God in one fayth. And by the same fayth and loue at the Lordes Supper, we shewe oure selues to continue in our possession, to be incorporated and to be the very members of Christes bodye

¶ Bothe these Sacramentes were figured in Moyses lawe. Baptisme was figured by circumcision: and the Lordes Supper, by the eatyng of the pascelambe. Where lyke as by circuncysson the people of Israell were reckened to be Godes people, seuerall from the gentyle, so be we now by baptisme reckened to be: cōseigned vnto Christes church seuerall frō iewes, paymyms &c. And as theyr pascouer, is to saye, theyr solempne feast yeclye in eatyng the pascelambe, was an vtwarde tokē of theyr perscuerance in theyr relygion, and in remembraunce of theyr passyng out of Egypt into the lande of Chanaan: so is now the eatyng of the Lordes Supper (whiche Christ and Paule tol-

Luk. xii
i. Corh. v

Exod. xii.

led our pascouer) a token of our perscuerance in our christen profession at baptisme: and also thanks giuyng wyth that ioyful remembraunce of our redemption from synne death, and hell by Christes death. Of the figure of thys supper: oure newe pascouer: thus it is wyrtten. After ye be entred into that lande wher the Lord God shall gyue you accordinge to hys prompce: ye shal kepe thys ceremony And whē your chyldren aske you what religion is thys: ye shal answer them. Ye is the sacrifice of the passyng oure of the Lord, when the Lord passed forth by the houses of the chyldren of Israell

unto the veritie

Luk. xxi

Israel in Egypt, smyting the Egyptians and
delyuerynge oure house. This eatynge the
foze of the passe lambe was the figure of the
Lordes supper, whiche figure when the house
was comen that he woulde it to ceasse & gyue
place vnto the veritye, as the shadowe to ba-
nysh awaye at the pience of the bodye: He
sayd thus. Wyth a teruent desyre do I long
to eate this passeouer wyth you ere I suffer.

Agayne, let vs cōpare the figure wyth the
truth, the olde passeouer wyth the newe, and
diligently cōsider the property of speakynge,
in and of eyther of the. Let vs expende the suc-
cession, imitation, & tyme, how the newe succe-
dunge the olde, the mediatur Christ betwene
both sittynge at the supper celebratyng both
wyth his pience: dyd put out the olde and
brynge in the new. For there is in eyther of the
such lyke cōposicion of wordes, suche affynity
and proportyon of speache, suche symplytude
and property in them both, the newe so corre-
spōdyng in al thynges to the olde that the old
declareth the new, what is it wherfore it was
instituted, and what is the very vse therof.

Two thynges
to be conside-
red in the Sa-
cramentes

And to begynne at circuncisyon the figure of
Baptysme, ye shall vnderstande, that in suche
rytes and sacramentes there are two thynges
to be cōsidered, that is to wyt. The thyng, and
the sygne of the thyng. The thyng is it wher-
fore the sygne is instituted to sygnify it: as in
circuncisyon, the thyng is the couenaunt to be
of the people of God, and the sygne is the cut-
tyng of the foze kynne of the preuey member.
In the passeouer, the thyng was, the remem-
braunce wyth thankes geyng for the delyue-
raunce

The figures compared.

raunce out the harde seruitude of Egypt: but the sygne was, the lambe roasted wyth such ceremonies as were there prescribed the. As in baptisme: The thyng is the promyse to be of the churche of Christ: the signe is, the dypinge into the water wyth the holy wordes. In oure Lordes supper, the very thyng is, Christ promysed and crucified, and of fayth thanks geyuynge vnto the father for hys soone giuen to suffer for vs. But the signe is, y dealing and distributing or reaching forth of the bread and wyne, wyth the holy wordes of our lorde spoken at his supper, after he had thus dealt the breade and wyne, vnto his disciples.

¶ And here is it diligently to be noted: That in all suche rites, ceremonyes, or Sacramentes of God thus instituted: these two thynges (that is to witte the thyng signified, and the signe that signifieth) be concurraunt and inseparable. It is the comen vse & proprietye of the speache in the scripture, to call the sygne, the thinge. As is circumcision called the couenaunt. Euerie man chyld must be circumcised that my couenaunt might be in your fleshe for a perpetual bande. And yet was it onely but the outward signe & scale of the couenaunte, that the seede of Abraham shoulde be his especiall chosē people, and that he wolde be theyr God. The lambe, that was but the signe, was called the passeouer: and yet was not the lambe the passinge over, but the signe onely exccyting & monyng them to remembre that deliuerance by the angell passinge by the Israelites in Egypte. Smitinge the Egyptians, And syth the scripture did vse this trope or maner of spech
with

The signe is
called ything

Genesi. xviii

Exod. xii

unto they? veritie.

with so great grace in the olde rytes & ceremonies that figured our Sacramētes: why may it not with like grace, for that analogye & proper congruence of the figures wyth they? verities, vse the same phrāse & manner of speech in they? verities? Yf the Scripture called the signe the thing, in circūcision & the passeouer: why shoulde we be offended wyth the same speech in our baptisme & in the lordes supper? syth such maner of speech haue no lesse grace and fulnes here thē there to bynge the thyng signified in to our hertes by suche outward sensible signes. For when that signe of circūcision was gūē the childe: then were they certified (as an outward tokē may certify) that the childe was of þe people of Israel. And therefore did the signes then, as they do now beare the names of the thynges which they signified as the lamb eaten in the passeouer, was called the sacrifice and the self passeouer none other wyse then in oure newe passeouer, that is the lordes supper, the bread broken &c. is called the body of Christ, and the wyne poured forth and distributed to eche mā, the blood of Christ because þe bread so broken and dealete signifieth vnto the receyvers and putteth them in remembraunce of the sacrifice of hys bodye on the altier of the crosse, & of his blood poured forth for oure redemption. So that thys manner of speache in thadministraction and vse of the supper of oure Lorde: to saye. This is my body, and this is my bloude: is as much to saye as, thys signifieth my bodye, thys signifieth my blood. Which supper is here celebrated to put vs in remembraunce of Christes death and
to

The fygures compared.

to excepte vs to thankes geuynge.

Neyther let it offende the (o Christe reader). That est, is take for significat: that is to saye. This is that, is as much to saye, as thys signifyeth that. For thur is a comen maner of speache in many places of scripture, and also in oure mother tongue: as when we se manye pictours or images, whych ye knowe wel are but sygnes to represent the bodyes whō they be made lyke, yet we saye of the image of oure lady. This is our lady, & of. s. Katharine, this is saint Katharine, and yet do they but represent and signifie vs, our lady or saynt Katharine. And as it is wyrtten. The thre brāiches are the dayes. The.iii. baskettes are.iii. daies which was not els but thei signified.iii. daies Also in the.xxviii.ca. Jacob saide. This stone whych I haue sente vp an ende, shalbe godes house, whych stone yet was neuer godes house nor neuer shalbe: but onely dyd signify godes house to be builded in that same place. Agayne Pharaο dreamed to haue sene vii. fatte oxen, & eften. vii. poore lene oxē. which Joseph expounding said: The.vii. fatte oxē are, vii. plētyouse yeres: & the .vii. lene are: vii. deare yeres, in which phrase or maner of speache euery man seyth that the oxen were no yeres: but they signified such yeres. Merueyl not therefore though est, lyke wylc in thys sentēce Hoc est corpus meum, be taken for significat, as much to saye, as thys signifieth my bodye. And yet for bicause the scriptures cōferred together expounde them selve as saith. \ Austyne And Peter. That we haue before a ferme and suer proueticall speache vnto whych yf we at

Est is taken
for significat

Gene.xl.

ii. Pet. ii

D.i

tende

Eze. v.

John xx

unto they? veritie

tede as vnto a light set vp in a darke place, we do well, I shall shewe you a lyke phrāse in Ezechiel wwere the destruction of Ierusalem was thus figured, God commaundynge Ezechiel to take a swerde as sharpe as a rayser, & shawe of his head and berde, and then take a certine waight of the heares deuided into thre partes. The one, he shoulde burne in the myddes of the cite. In other he shoulde cut rounde about and caste the threde vp in to the wynde. &c. whiche dāne he sayed: Thus sayeth the Lorde God. This is Ierusalem. Whiche acet & dede so done. was not Ierusalem. But it signified and preached vnto the beholders of it. Ierusalem to be destroyed none otherwise thē the breakeynge and distributynge of the breade & wyne called Chyistes body and bloud signifieth and preacheth vs the death of Chyiste, the figure and signe bearyng the name of the thyng signified, as in the Prophetes speache, sainge: This is Ierusalem: which did but signify Ierusalem. When Chyist dyd breath into his disciples, saynge. Take ye the holy goost: the same breath was not the holy gooste, but signified and representēd thē the holy goost. with a thow- sayde lyke maner of speache in the scripture.

In the olde passeouer thanks were gyuen for the slaughtyr of the fyrst begoten, wherin the kinges posteritie of Egypt fel away. (The Hebrewes spared, passed ouer, and deliuered. But in the new passeouer, thanks were gyue that the onely begottē sonne of the most highest was crucified, wherby al faythful are spared, passed ouer, & not smitē with the swerd of dampnacion, but deliuered and saued in the lambs

The figures compared to the veritie.

Lambes bloude that hath takē away the synne
of the worlde. In the olde passeouer. The lābe
of feast is called the Lordes passeouer, and yet
was neyther the lāpe nor the feast his passyng
ouer: but the sygne and commemoratiō of hys
passyng by. And euen so it is now in the new
supper of our Lord. It is there called the bod-
dy of our Lorde, not that there is any thyng,
wherin hys very naturall body is contayned
so longe & brode as it hangēd on the crosse, for
so is it ascended into heauē and sitteth on the
right hand of the father: but that thyng that
is there done in that supper, as the breaking &
dealing & eating of the bread, & the whole like
action of the wine, signifieth representeth and
putteth into our hertes by the spryte of fayth
thys commemoration, ioyfull remembraunce, &
so to geue thanks for that ineffimable bene-
fyte of oure redemption, wher in we see wpth
the eye of our sayeth presently his body broke
and his bloude shed of oure synnes. Thys is
no small sacrament. nor yet rieuertlye to be
entreated: but it is the moſte gloriouse and hy-
ghest sacramente, wpth all reuerence & wor-
shipp, wpth thanks geuyng to be mynyſtred,
bſed receiued, preached & ſolempnely in ſ face
of the congregation to be celebrated: of whose
holy administration and vſe I ſhal peraduen-
ture ſpeake in the end of thys supper.

¶ But in ſ meane reafon (Chriſte reader) let
theſe ſenſible ſygnies ſygnifye and repreſente
hys death, and prynte it in thy herte geuyng
thanks incefſantly vnto God the father for
ſo incomparable a benefyte, that hath geue ſ
his owne onely ſo dearely beloued ſonne oure
ſauoure

The ſame
muſt be wor-
ſhipid to who
thākes are ge-
uen.

The vſe of
the ſupper.

Abac. ii

in lyke propertie of speech
sauiour Iesus Chyriste to dye for thy synnes
yea: that whē we were not his chyldren but
his enuyes: Chyristes disciples sayd to the mā
where is this geste chamber where I myghte
eate the passing by with my disciples: and thei
prepared the pascouer. And yet Chyriste eat not
the pascouer, but the lambe with his disciples
where it is playne, the signe to do on the name
of the thing.

Iohn vi

1. Cor. xi

At laste, consyder vnto what ende all thin-
ges tended in that last supper, how the fygure
teached the veritie, the shadowe the body, and
how the veritie aboleshed the figure, and the
shadowe gaue place to the bodye. Looke also
wth what congruence, propozcion, and simili-
tude both in the action and the speech, all thin-
ges wer: consummate and finished, and all to
lede vs by such sensible signes from the figure
vnto the veriti, from the fleshe vnto the spirit
And take thou here this infallible and assured
saying of Chyrist neuer to fal fro thy mynde in
this last supper, do ye this into þ remembraunce
of me. And also of Paule, sayng So ofte as ye
shal eate this breade (so this heretyke calleth it
bread euē after þ wordes of the popes cōsecra-
cion) and drynke of thys cuppe, prayse, declare
and geue thanks for the death of the loide vn-
tyl: shal come agayne to iudgemēt, Remeber
thou also: what Chyriste sayed to the carnalle
iewes taking the eatyng of his fleshe and drin-
kinge of his bloude so carnallye, and weepnge
thē. My flesh profiteth not, meaning to eate it
bodely but the spirite maketh lyfe. And to this
set the prophet Abacukes sentence. The iust li-
ueth of hys saythe.

Luk. xxi

Luk. xxi

Christes bodye is not here

And nowe (Christe reader) to put the elene
oute of doubt, that Christes bodye is not here
present vnder the forme of bread (as the papi-
stes haue mocked vs many adaye) but in hea-
uen, euen as he rose and ascended. Thou shalt
know that he tolde hys disciples almost twen-
ty times betwene p. xiii. & xiiii. chap of Johan
that he shoulde, & woulde go hence, & leaue this
worlde, where to cōforte them agayne for that
they were so heavy for hys bodely absence, he
promysed to sende them hys holy gooste to be
their cōforter, defender, and teacher: in whom
and by whom, he would be present with them &
all saythfull vnto the worldes ende. He sayed
vnto his disciples. I go hence, I go to the fa-
ther, I leaue the worlde, and nowe shall I no
more be in the worlde, but ye shall abyde styl in
the worlde. Father I come to the. Woorde men
haue ye euer wyth you, but me shall ye not all-
wayes haue wyth you, And when he ascended
vnto heauē, they did behold him and sawe the
clowde take hys body out of their syghte, and
they fastening their eyes after him, the two mē
clothed in whyte, sayed vnto them, ye men of
Galile wherfore stande ye thus loking vp frō
to heauē? Thys is Iesus that is taken vp frō
you into heauen, whiche shal so come agayne,
euen as ye haue sene hym goynge hence.

Here I woulde not moore to flite frō hys li-
terall playne sense. Al these so playne wordes
be sufficient, I trowe to a Christen mā to cer-
tifye hys conscience that Christe wente hys
waye bodely ascending into heauē. For whē he
had tolde his disciples so ofte of his bodely de-
parting from them: they were inexcusable

Act. ii.

up

but in heauen.

Johxliii. 7, xv

up and sayde. Vnto whō Christ sayd. Bicause
I told you that I go hence, your hertes are ful
of heaumes. If they hadde not belcued hym to
haue spoken of his verye bodely absence: they
would neuer haue so moyned for hys goyng a-
way. And for because they so vnderstode hym,
& he coment as his wordes souned: he added
(as he should haue sayd) (be ye neuer so heauye
or how heauely so euer ye take my going hēce,
yet do I tel you trouth. For it is expedient for
you ꝑ I go hence. For if I should not go hēce,
that comforter shoulde not come vnto you
But and if I go hence, I shall sende him vnto
you. And agayne in the same chap. I am com-
from the father, and am comen into the world,
and shall leaue the worlde agayne and go to
my father. What mistery, thynke ye should be
in these so manifest wordes? Did he speak thē
in anye darke parables? Dyd he mane other-
wyse them he speake? Dyd he vnderstād by go-
yng hence so oft repeted, to tary here styll: or
dyd he meane by forsaking & leaueyng ꝑ world
to be but inuisible beyng styll in the worlde
wyth hys body? No surlye. For he mente as
faythfully & as plarnely as hys wordes soun-
ned, and euen so dyd hys disciples wythout a-
ny more meruelynge vnderstāde hym For they
answered him sayeng: Lo now speakest ꝑ aper-
tely: neyther speakest thou any prouerbe. But
what a darke prouerbe and subtiler rible had it
bene: if he had ment by hys going hēce to haue
tarved here styll: and by forsakyng the
world, to abyde styll in the worlde: and by his
goynge hence to his father by hys verye bodely
ascension, to be but inuisible: Who woulde in-
terprete

Christes body is nothere

Interprete this plaine sentence thus: I go hence
that is to saye: I tarye here still: I forsake the
worlde and go to the father, that is to saye, I
wyl be but inuisible and yet here abyde still
in the worlde bodely: For as concernynge his
godhead, which was cuer with the father, and
in all places at once, he neuer speake such wor-
des of it. Whē Christ sayd (his death now at
hande) vnto his disciples: nowe agayne I for-
sake the worlde & go to my father, but ye shall
tarye still in the world. Yf they wyl expound by
his forsakyng the worlde, to tarye here still bo-
dily, and to be but inuisible: why do they not
by lyke expolycyon interprete the taryng here
still of the disciples at that tyme, to be gone
hence bodely & to be here visyble: For Christ
dyd set these cōtraries one agaynst another to
declare eche other. As if to tarye here still, dyd
signify to the disciples that they should abyde
in the world as it doth in dede: the must nedes
his goyng hence & forsaking the world signifi-
his bodely absence as both the wordes playn-
ly shewe. Christ ment, & they vnderstode them.
But in so playne a matter what nede these
wordes? Be thou therfore sure (christē reader)
that Christes glorified bodye is not in this
worlde, but in heaue, as he thither ascended, in
which body he shall come euē as he went glo-
riously with power & greāt maiestie to iudge
all the worlde in the laste day. Be thou therfore
assured, that he neuer thus iugled nor mocked
his so dearely beloued disciples so full of hea-
uines nowe for his bodely departynge. For if
he had so ment as our papystes hau peruerred
his sayng, his disciples would haue vnder-
stood

but in heauen

at so straunge maner of speache. & he woulde
haue exprelled his mind playnely, syth at thys
tyme he was so ful set to leaue the in no doute
but to coufourt the wyth his playne & conforta-
ble wordes. And if he woulde haue bene but
inuisible and styl bodely pccet: he woulde ne-
uer haue couered him selfe with the cloude shew-
ing them and testyfyinge also by those two
men hys verye bodely ascencion out of theyr
sightes. We may not make of his verye bodily
ascencion, suche an inuisible iugelynge cast as
our papistes sayne. Fashionyng and saynyng
Christ a body nowe inuisyble nowe in manye
places at once, and then so greate and yet in so
lytle a place, not deserned of any of our senses
nowe glorified, nowe vnglorified, nowe passi-
ble, and then impassyble, & I wote nere what
they imagin and make of theyr maker, and all
wyth out any worde, yea cleane agaynst al the
wordes of holye scripture. For surely, in thys
theyr imaginacyon and so saynyng they bring
in afresh, the heresy of þe great heretyke Mar-
cyan, whych sayd that Christ toke but a phan-
tastical body. And so was nether verely borne
nor suffered, nor rose, nor ascended verely: nei-
ther was he verye man. Whych heresy Tertu-
lian confuteth, Christ toke verely our nature
such a passyble and mortall bodye as we beare
about wyth vs, sanc that he was wythout all
maner of synne. In suche a bodye he suffered
verely, & rose agayne frō death in such a glori-
fied bodye nowe immortal &c. as euery one of vs
shall ryse at the general iudgemente. It is ap-
probiued onelye to his godheade to be euerye
where & not to be circumscribed nor contained
in any

The declaracion of the lordes supper
 in any place. And as for our papistes prophane
 boyed boyces, his bodye to be in many places
 at once indefinitelye in circumference. Ad per
 modum quanti neque localiter & cete. includeth
 in it selfe contradiction, of whyche Paule
 warned Timothe callinge them the opposycy
 ons of a false named sciēce for that theyr scho-
 lastical diuinitie must make obiectiōs agaynst
 euerye truth, be it neuer so playne wpth pro-
 & contra: whyche science many that professe it
 (sayeth Paule) haue erred from the fayth, as
 for thys contencion and battyle aboute wor-
 des profitable for nothyng elles, but to sub-
 uerte the heareres, I care not for them. For I
 haue the almyghtye testimonye of the euertlas-
 tyng word of God readye to coyle all theyr
 made and vnreasonable reasons, to wype
 them cleane awaye, and to turne thē into theyr
 owne confusio.

i. Timo. vi.

ii. Timoth. ii.

i. Timothe. ii.

And for bcause they holde them so fast by
 Paule I shall looke theyr holde expoundynge
 the Lordes supper after Paule, whych addeth
 immediatlye vnto the Cuppe, thys that Luke
 there leaste forthe: Do ye this into my remem-
 brance. Thys doth Paule repete so ofte to
 put vs in mynde, that these thanks geynge
 and supper is the commemoracyon and the me-
 morial of Christes death. Wherefore after al he
 repeateth it yet agayne the thirde tyme saying,
 So ofte as ye shal eat this bread he calleth it
 my bread eue after the vopes consecration) and
 drinke y cuppe (he saith not drinke this bloud)
 se that ye geue thanks, be ioyous and preach
 the death of the Lorde, for so muche signyf-
 eth, annunciate, in thys place, vntill he come
 that

i. Corinth. xi.

after Paule.

that is to saye, from þe tyme of his deathe and
ascencion vntyl he come agayne to iudgement
Furthermore (sayth Paule) whoso eateth this
breaðe (he calleth it syl bread or drynke of the
cuppe of the Lorde vnworthely: is gyley of the
body and bloude of the Lorde. The body and
bloude of the lorde Paule calleth here the con-
gregacion assembled togyther to eat the lordes
supper. For they are hys body & bloude which
are redemed wyth his body & bloud, as he said
in the .x. cha. before. The cuppe of thankes gy-
uynge whych we receyue wyth thankes: is it
not the felowship of the bloud of Christ? The
bread which we breake (is it not the felowship
of the body of Christ? For we being many to-
gyther are one breaðe, and one body. Lo here
Paule enuoundyng hym selfe vseth the same
forme of speach that is vsed in these wordes.
Thys is my bodye, takyng Is, for signifeth,
We are one breaðe & one bodye, that is to say,
we are signified by one lofe of bread to be one
body, he sheweth the cause, adding because we
be all partakers of one lofe or ppece of breade.
And in the .xii. cha. folowynge, he sayth playne-
ly, ye be the body of Christ and his particular
members, & in the fyrst chap. to the Ephesiāns.
God dyd set Christ to be the head ouer all vnto
his congregacion whiche is his bodye. &c.
And because the cōparison in the .x. cha. be-
tweene the Lordes borde and his supper, and þe
deuyles borde and his cuppe, do declare thys
matter: I shall recyte Paules wordes saynynge
Ye may not drinke the cuppe of the lord, & the
cuppe of the dyuell both togyther. Ye may not
be partakers of the lordes borde & the deuilles
bord

The declaration of the lordes supper
boorde both at once. The deuples boord and his
cuppe was not hys body & bloud, but þe earige
and drynkinge before theyr images & Idelles
as dyd the heathen in the worship & thakes of
theyr Gods. Of the which thinge thou mayst
gather what Paule mente by the lordes boord
and his cuppe. Nowe let vs returne to Paule
in the. xi. cha. They eate this bread, & drinke of
thys cuppe vnworthely, that come not vnto
this boorde wyth such fayth & loue as they pro-
fessed at theyr Baptisme. They eate vnwor-
thely that thruste them selues in amnoge this
cōgregetion hauyng not þe loue that thys Sa-
crament & sygne of vnitie teacheth and signifi-
eth. Which maner of people Paul in the same
chapt rebuketh, & bendeth al his sermō against
them for that they were contencyus, and came
to gyther not for the better but for the worse.
So that theyr coming togyther which should
haue bene a tokē of fayth, & loue, was turned
into thocccasion & matter of dyscencion & stryfe
bycause euery man dyd eate (as Paule sayeth
hys owne supper and not the Lordes Supper:
wherin the bread and drynke is comen as wel
to the poore as to the ryche. But here the ryche
disdayned the poore and woulde not tarve for
them. So that some (as the ryche) wente theyr
way drunken and full: and the poore departed
hungry & dry, whiche was a token of no equal
distrpybucion of the bread and drynke: and that
the ryche contempned the poore, and so became
sclaunderous and gylty of the bodye & bloude
of Chyrist: that is to wyte, of the poore conare
gacron redeemed wyth Chyrist's body & bloud
Thus they that came to gyther appareynge to
haue

1. Corth. xi.

After Paule

haue had that loue whych the supper sygnify-
ed & had it not vttered the selues by this cōte-
spouse & vniouynge dealyng not to be mēbers
of Chrysts body, but rather gylty and hurtful
vnto thē. As if a souldyer of our aduersaries
parte shoulde come in amonge vs wyth oure
Lordes badge, haupng not that hert sayth and
loue to our captayne that we haue, we would
(yf we espyed it by any token) take hym for a
spy and betrayer rather thē one of vs.

¶ Let a mā therefore (sayth Paule) proue hym
selte wel before, whether he hath thys sayth to
Chryst and loue to God and hys neyghboure
which al the professed at Baptisme, & this sup-
per sygnified: and so come in amonge the con-
gregatiō to eate of this bread & drynke of thys
cuppe (he calleth it styl bread & wyne: and ney-
ther hys bodye nor bloude) for he that eateth
and drinketh vnworthely, eateth and drinketh
his owne dānacion: bicause he discryueth not
the lordes body. He calleth styl the lordes body
the cōgregacion redeemed with Chyestes body
as he dyd before, & also in the chap, folowyn-
g fetchyng hys analogy and similitude at the na-
turall bodye. In whych eal though there be di-
uers members one excellyng an other, one in-
feriour, vyle & more cōtēptible then an other
yet may not the body want them: but must re-
uer them reuerētly and holde them in honour.
As a capne, in the body, though there be diuerse
membres of dyuerse offices: yet is there no dis-
corde amonge them, but euery membre be it ne-
uer so lowe & vyle: yet doth it minister & terue
another, and all together holde vp & helde the
whole body. This cōsideracion wyth thes cō-
paritons

The declaracion of the lordes supper,
parisons so eloquently, so plentiuously, so hui-
ly doth Paule set forth in that. xii. capter. that
no man can desyre any more. And all to brynge
vs into the cōsideracion and discrecion of the
bode of Chyiste whiche is hys congregacion
without; whiche concideracion and discrecyon
yf we thrust oure selues in with his signe and
cognisance saynedly, we be but hypocrites and
eate, and drynke our owne iudgement. For this
cause many ere sycke amonge you, and many
are a slepe, & is, are dead. Here, it seemeth some
plage to haue ben cast vpon the Corinthians
for this abuse in the eating of the Lordes sup-
per. For both the law and prophetes thretened
vs plages, as pestilence, fampyne and sword for
our synnes. For yf we had iudged our selues
that is, yf we had diligentlpe examyned oure
owne lyuynge & repented: we shoulde not haue
ben iudged, that is to say punyshed of the lord.
But while we be punyshed we be corrected of
the Lord lest we shoulde be cōdemned wyth
the worlde. Wherefore my brethern, when ye
come together to eate, tary one for another:
Here is the cause of al this dissention wherefore
Paule rebuketh them. But here myghte some
of them objecte & tel Paule. Why we come thy-
ther hungry maye not tary so long: where vnto
Paule answereth as he dyd before: sayng.
Haue ye not houses to eate & drinke in? Do-
ye cōdempe the cōgregacion of God, & shame
them that haue: non. Here he calleth the poore
the church. of God whom afterwarde he cal-
led the bode of the Lord, and nowe at laste
sayeth. Yf any man be so hungry, let him eate
somwhat at home, & so delay his hūger that he
maye

After Paules

may the better tary foze the pooze, lest ye come
to gyther vnto your condemnation. And as
foz other thynges I shall dispose and set in oꝝ
der whē I come. These other thynges were co
cernyng thys supper and such as were out of
frame amōge the which if ye reade the whole
Epistle are easy to see: & they were no necessa
ry truthe for theyꝝ saluacion. For all suche
truthes Paule had preached them before and
writen the to. Neyther were these other thin
ges lent faste, thallusion of our Ladye, halos
wng of bowes, belles, and ashes, halowng
of vestimētes, and creppng to the crosse, wyth
suche other vnwrytten vanities, as M. More
lysteth to test and tryfull out the truth.

Nowe haue ye the very pure sence of these
Apostles wordes, thys is my bodye that is to
say. Thys sygnifyeth oꝝ representeth my body
takynge Est: for significat. As M. More hym
selfe vttered it in hys Dialoꝝ put forth in
Millyā Barlowes name, reciting the opynions
of Ecolampadius and Zwinglius: sayng, thys
is my body, is as muche to saye as thys sygnify
fyeth my body, where he sayeth that Ecolāpa
dius allegeth for hym Certallian, Chrysostome
and Austen, but falsely somtyme addyng more
to theyꝝ wordes, somtyme takynge away from
theyꝝ sentences. Which sayng is playne false
and he helpeth þ man now departed, for with
hys incomparable learnynge and very spiritu
all iudgement woulde not suffer hym to be ig
norant in the vnderstanding of these olde ho
ly doctours (whom I dare saye he vnderstode
as well as More. And his consciēce & faythful
nes woulde not suffer hym falsely to peruerse
them

The olde doctours sentence

them as **More** belyeth and peruerteth **Chrysostom** and **Paul** and all holy scripture. And it this man had thus dealt wth these doctours sayings: **Luther** (against whom he did contend in this mater) would not haue left it vntold him

¶ But (christē reader) to put the out of doubt haue here these Doctours owne wordes both in latyne and englishe. And first heare **Certulian**, where thou muste fynde vnderstande that there was and heretike called **Marcon** saying that **Christ** toke not to him the very body of mā, but an imagined & a phantastical body, to put of, and on. when he lyked: & so not to haue ben borne verely of the virgyn **Mary** nor ye to haue suffred verely death. &c. against whō, thus writeth **Certulian** in hys. iiii. boke

Certulian.

Professus itaque se concupiscentia concupisse edere pascha, vt sum acceptū panem & distributum discipulis corpus suum illum fecit, hoc est corpus meum dicendo: id est figura corporis mei. Figura autem non fuisset, nisi veritas esset corpus. Ceterū, vacuare, quod ē phantasma figurū capere non possit.

Which wordes are thus in englishe spoken of **Chrysostom**. Which acknowledging him selfe with howe feruent desire belōged to eate the pascouer, as his bread take & distributing to his disciples: made it his body saying: This is my body: that is to saye, the signe of my body. For figure had it be non, excepte it were a veri body. For a voyded thyng which is a phantasie can receiue no figure. Here it is playne, that this is my bodye after the olde holy Doctour is as much to saye, as this is the figure or signe that representeth or signifieth my body.

Also

Of the wordes of the supper

Justin ca. xii.
Agaynste adi-
mant.

Gene. vii.
Leut. vii.
Deut. xii

Also, thus sayeth Iustin. Lex dicit non esse
inaducandū sanguinē quod anima sit sanguis
Quod lex dicit sanguis est anima: esse positum
dicimus, sicut alia multa et pene omnia scrip-
turarū illarū sacramenta signis et figuris ple-
na future predicationis, que iam per dominum
nostrū Iesū Christū declarata est. &c. Postū eti-
am interpretari preceptū illud in signo esse pos-
sitū. Nō enim dubitauit dominus dicere: hoc
est corpus meū, quum signū daret corporis sui.
Sic est enim sanguis anima, quomodo petra
erat Christus. Nec tamē quā hec dicerat, ait: pe-
tra significabat Christum, sed ait: petra erat
Christus. Que rursus ne carnaliter accipere-
tur, spiritualement illam vocat, id est spiritualiter.
intelligi docet. **W**hiche wordes be thus in
englysh The law sayth that bloud shoulde not
be eatē, because the lyfe is bloud. Whych pre-
cepte of the law and because that bloud is life
we asserme it to be set lyke as many other al-
moste innumerable sacramentes of those scrip-
tures, full of sygnes and fygures of the prea-
ching to com: whych now is declared by oure
Lorde Iesu Christ. &c. And I maye interprete
that precepte to be layed in a sygne. For the
lorde doubted not to saye. This is my bodye:
when he gaue the signe of hys bodye. And euen
so is the bloud lyfe, and the stone was Christ
And yet when he sayed these wordes: he sayed
not the stone sygnified Christ: but he sayed
the stone was Christ which lesse they shoulde
betaken carnally, he calleth it spiritual, that is
to say, he teacheth it to be vnderstande spiri-
tually. Where is nowe Moyses lyttral sence,
and materiall matter.

Now

The confutation.

Nowe shal ye heare Chrysostome. Nichil se-
cibile tradidit Christus: licet ded. rit panem et
vinum; non quod panis & vinu non sint se-
cibilia, sed quod in illes mentē herere noluer. Ma-
me in suum corpus, quod est panis vite, subue-
hit dicens. Hoc est corpus meum: perinde ac dica-
hoc licet panis sit, significat tamen tibi cor-
pus. Thus it is in englysh. Chyeste gpyunge
breadye and wyne, gaue no sensyble thyng: not
that bread and wyne be not sensible: but that
he woulde not our mynde to styke styl in them
for he lytted vs vp into his bodye, which is
the bread of lyfe: sayng. This is my body. as
though he shoulde saye. Thoughe this be but
breadye, yet it signifieth vnto the, my bodye.
Now iudge thou chrysten reader whyther
more reporteth ryghte, of thys man that alle-
ged these holy doctours, or no.

Now haue ye the pure vnderstandinge of
the wordes of the Lordes Supper confirmed
with the olde holy doctours. That this is my
body, is as much to saye, as this signifieth my
bodye. And this is my bloude: is, thys signify-
eth my bloude. But yet was there neuer such
maner of speakyng in the scripture. This is
that. That is to say. This is cōforted & trans-
substantiated into that. Or this is conteyned
in thar: the thing conuerted and chaunced ke-
ping styl her forme, qualities, quantities &c. As
to saye. Thys is my body, that is to say. This
bread is cōuerted into my body, the bread aby-
ding styl in his fashon, tast, colour, waight &c.
For Chyeste when he conuerted water in to
wyne, dyd not leaue the fourme, colour, and
taste styl in the water. For so had it bene no

Home. Ixtist
operis imper
facti.

The confuta-
tion of the pa-
pistes gloses.

Of the papistes fayned miracles.

chaungyng. But let our couetouse conuerters
choppe and chaunge breade and wyne tyll we
there fele, see, and tast neyther bread nor wyne
and then wyl we beleue them so they bringe
for them the worde of God. For as for they
falle iuggelyng we fele it at our fyngers ende:
we se it, had we but halfe an eye: we taste it at
our tongues ende, and knowe it wylh all cure
wyttes and vnderstandyng so manifestly, that
we perceiued them openly longe a go, to be the
very antichristes of wom Christ and his apos-
tles warned vs to come in thys laste tyme.
¶ And if they saye. That thys conuersyon is
made by miracles. Then must euery one of the
as ofte as he say a masse make vs many a mi-
racle, the very markes of Moyses churche. For
it is one great miracle þ Christes body shoulde
come so sodenlye inuisible and so ofte out of
heauen, & that suche a miracle as the worde of
God neuer knew. An other þ so great a body
shoulde be cōteyned in so lytle a place, and that
one body shoulde be at once in so many places
and two bodyes in one place. An other that it
is eaten, neyther the eater felng it, nor the bo-
dy eaten, suffering nor felng the teth of the ea-
ter. With as many mo meruelous and like mi-
racles or rather absurdities of the breade and
wyne, that there must be the forme, colour, tast,
wayght, broken. &c. and yet neyther to breade
nor wyne in our helife excepte we wyl be bur-
ned of them because we helue not their iugge-
lynge castys. O mischeous miracle makers.
O cruell conuerters: O bloudy bouthchers.
¶ But heeke christe reder and I shal lerane
the to know Christes playne & trewe miracles
from

The confutation.

From the sleight iugglinge of these crafty conueyers. Christ woulde neuer haue done miracle had men beleued hym onely by hys wordes but whē he sayd fyfte these wordes. This is my body, no man doubted at them, no mā was in any vnbeleue of them, wherfore these wordes must nedes be playne singler & pure without miracle, as these. The.iii. braunches are.iiij. dayes: without any subtile traſſubſtantiation ſuch inſenſible cōuerſion, or any falſe miracle. Christ wrought all his miracles for the glorie of God to declare hym ſelfe bothe God & man ſo that al Chriſtes miracles were cōprehended vnder mans ſeles or common wyttes, whyche bringe in ſuch knowledge vnto the vnderſtanding. As when he chaunged water into wyne, the miracle was fyrſt receyued with the ſyght, open at the eye, taſted wyth the mouth and ſo conuayed vnto the vnderſtanding And nowe though we neither ſe nor taſt that miracle, yet we heare it, ſe it, reade it, and ſo vnderſtande that it was once a miracle done of Chryſte: whan he reſtored the ſight to the blynd, healed the lame, clenſed the leproſe, reared the dead all was ſeen herde, & ſo comprehended vnder oure moſte ſure ſenſes: that hys verpe enemyes were compelled to confeſſe them for myracles. But our miracle makers, that make dayly ſo ofte and ſo many, are ſo farre from thys clere point: þ their miracles in this mater, be not, nor neuer ſhalbe containyd nor comprehended vnder any of our. v. wittes, but they rather delude and deceyue bothe, ſyght, taſte, ſelynge hearynge, and ſmellynge: ye our faythe & vnderſtandyng to. Beware therfore of theſe michenous

Of the papistes fayned miracles.

mischievous miracle makers for their owne glorie & profit and wyl kyl the to, if thou beleuest not their lyes. Beware I saye of these merchants that wil sell the wares, which they wil not suffer y^e to se nor to taste, nor to touch but when they shew the white, thou must beleue it is blake: If they geue the bread, thou must beleue it without anye worde of theyr faith, that it is Chyestes boope, & that of their owne makinge: If thou taste, se & fele it bread yet thou must say it is none though the scripture calleth it bread. xx. times. Beware, beware I saye of Antichyrist: whose cominge saye the Paule (he is come alreedy sayth John, nowe are ther many Antichyristes (shall be after the working of Sathan with an almighty power with false sygnes & wonders lyeing miracles and with al decite of vnrightheousnes. &c.) To be to curiouse in so playne a sacrament and signe to caul Chyestes clere wordes with sophistical sophisines, & to tryful out y^e trouth wth tauntes and mockes, as Moze doth is no chrysten maner. And yf our papistes, & scholastical sophisters wil obiecte & make answer to thys supper of the Worde, byngynge in for them, their vnwytte wordes (dead dreames, for we haue compelled Moze with name to flite from the scripture, strewed with theyr bayne straung termes which Paule dāpneth, & geueth Timothe warning of) I shall, by Gods grace so set the almighty worde of god against them that alchrysten shall se their falshood & decite in this Sacrament: and so disclose their deuillysh doctryne & sight iugelynge, that all that can reade englyshe, shall se the truthe of Goddes worde

1. The Gal. ii.
1. John. ii

where & when thapostles first
worde openly beare downe their unwyrtten
lyes. For it is verly the thinge that I desyer,
euen to be wyrtten agaynst in thys matter, for
I haue the solucions of al theyr obiections rea-
dy. And know ryght well, that the more they
keare thys Sacramente, the broder shall theyr
lyes be spreade, the more shall theyr falsehode
appeare & the more gloriously shall the truth
triumph: as it is to se thys daye by longe con-
tencion in thys same, and other lyke articles:
whiche the papistes haue so long abused, and
howe more his lyes vtter the truth every day
more and more. For had he not come begynne
for the clergy from purgatory, wyth hys sup-
plication of Soules and Rastel and Rochester
had they not so wysely played theyr partes:
purgatory paradventure had serued them yet
another yere: neyther had it so sone haue bene
quenched, nor the poore soule and proctoure
there ben wyth his bloudye byshoppe chustien
catte, so farre coniured into his owne. Utopia
with a sachel about his necke to gather for the
proude pryestes in Synagoga papistica.

¶ When Christe, was ascended into heauen:
and had sent his apostles the spirite of truth
to leade them into all truth perceyninge vns
to oure saluacion euen in to hym that sayed I
am the truth, of whiche truth he instructed
them after his resurrection. Luke. xxiii & they
had preached the same truth nowe at Ierusalem
Act. ii. at whych preachynge there were that
receyued theyr wordes and were baptized, a-
bout .iii. M. his apostles remembryng how their
master Christ at his last supper dyd institute
and leaue them this holy Sacramēt of his bo-
dy

celebrated **Christes** supper.

by & bloud to be celebrated & done in his remembrance amonge such as had receiued his gospel, were baptized, had professed his faith, and would perseuer in his religion: dyd nowe in this first congregatiō celebrate the lords supper breakyng the bread & eatyng it as Christ did teache them, whiche supper. Luke & Paule called afterwarde the breakyng of the bread As Act. ii. sayinge. That they whiche gladly had nowe receyued Peters acte, & were baptized: were preseruyng in the doctrine of the apostles, and in the comunion, & in the breakyng of the bread, and in prayer, whiche Sacramēt was now a token of the perseuerance in their christen religion now professed. Of thys breakyng of bread, Luke wyrtenge of Paule sayinge vpon Troades, sayeth also, that they vpon a Saboth daye, when the disciples were come to gyther vnto the breaking of the bread Paule made a sermon during to mydnight. &c. And that thys was no comē nor prophane vse but an heauenly Sacrament and a reuerente rite and vſage, the circumstaunces of the action declare, both in Luke and Paule, shewinge it to be the very institution that Christ ordeyned at his supper, Paule thus recitynge thys breakyng of the breade: sayinge. The breade whiche we breake, is it not the fellowship of the body of Christ that is to save, doth it not signify vs to be the body of Christ that is his congregation and people, as doth the wordes following declare: Paule addyng the cause sayinge. For we beinē many are all togyther signified by the one lofe to be one bodye: for that we be partakers of the same bread.

Also

Act. ii.

The restorynge

Also before, he calleth in the same supper, the Cuppe of thanks gyving the felowshyp of the bloude of **X**hyſte: that is to ſaye, the cōgregation redeemed wth **X**hyſtes bloud.

The holy Sacramēt therfore, woulde god it were teſtayed vnto the pure vſe, as the apoſtles vſed it in theyr tyme. Woulde god, the ſecular p^{ri}nces whych woulde be the verpe paſtours and head rulers of theyr cōgregacyons committed vnto theyr cure, woulde fyrſt commaund o^r ſuffer the trewe preachers of Gods word to preach the goſpell purely and playnly wth dyſcrete liberty: and conſtitute ouer eche particulare parſhe ſuche curates as can and woulde preach the worde, & that once o^r twyſe in the weke, appointyng vnto theyr ſoche certeyn dayes after theyr diſcretion and ſcale to godwarde, to come togyther to celebrate the Lordes ſupper. At the whiche aſemble the curate woulde propone and declare them fyrſte thys text of Paule. i. **C**orinthians. xi. So ofte as ye ſhal eat this breade & drynke of this cuppe: ſe that ye be to pouſe, prayſe, & gyue thankes preachyng the death of the lorde. &c. which declared, and euery one exhorted to prayer, he woulde preach them purely **X**huſt to haue died and ben offered vpon the aultare of the Crolle for theyr redemption: whiche onely oblacyon to be ſufficient ſacrifyce to peace the fathers wyath & to purge all the ſynnes of the worlde. Then to exerce them wth humble diligence. euerye man vnto the knowledge of hym ſelfe and his ſynnes: and to beleue and truſte to the forgyuenes in **X**hyſtes bloude: and for thys is incomparable benefyt of oure redemption whiche

Of the Lordes Supper

Which were sold: bondemen to synne: to geue
 thanks vnto God the father for so mercifull
 a deliuerance thowhe the deathe of Iesu
 Christ, every one, some signing, and some say-
 inge deuoutely, one or other psalme or prayer
 of thākes giuing in the mother tongue. Then
 the bread and wine set before them in the face
 of the church vpon the table of the lord pure-
 ly and honestly layed, lette hym declare to the
 people the significations of those sensible sig-
 nes, what the actiō and ded moueth, teacheth
 and exhorteth them vnto: and that the breade
 and wyne be no prophane comen signes: but
 holy Sacramentes reuerently to be consyde-
 red and receyued wyth a deape fayth, and res-
 membrance of Christes death and of the shed-
 dyng of his bloude for oure synnes, those sen-
 sible thynges to represent vs the verye bodye
 and bloude of Christ, so that whyle euery man
 beholderth with his corporal eye those sensible
 Sacramentes: the inward eye of hys fayth
 may se and beleue stedfastly Christ offered and
 dyng vpon the Crosse for his synnes, howe
 his bodye was broken and his bloude shed for
 vs, and hath gyuen hym selfe whole for vs,
 hym selfe to be all oures, and what so euer he
 dyd to crue vs, as to be made for vs of hys fa-
 ther our ryghtuousnes, our wise dome, holy-
 nes, redemption, satisfaction, &c,

¶ Then let thys precher exhort them louinge-
 ly to drawe nere vnto thys table of the Lorde,
 and that not onely bodely, but also (ther: her-
 tes purged by fayth, garupped wyth loue and
 innocencye) euery man to forgyue eche other
 vnlaynedly, and to expresse or at least wyle to
 ende

i. Cor. x. i.

The exhortinge

endeavour them to follow þe loue whych Christ
dyd sette before oure eyes at hys laste supper
whē he offered hym selfe willingly to dy for vs
hys enemyes, which incomparable loue to co-
mende, bynge in Pauls argumentes, so that
thus, hys flocke maye come togyther, and be
ioyned in to one body, one spirite, & one people
Thys done let hym come downe: and accompa-
ned honestly wyth other ministers come forth
reuerently vnto the Lordes table, the congre-
gation nowe set rownde aboute it, and also in
theyr other conuenient seates, the paster ex-
hortinge them all to praye for grace faith and
loue whiche at this sacramente signifyeth and
putteth the in mynde of. The let there be reade
apertly and distinctly the. vi. cap. of Iohnis
theyr mother tongue: wherby they may clerely
vnderstāde, what it is to eate Christs flesch
and to drynke his bloud. This done, and some
brieue prayer and prayse song or reade, let one
or other minister reade the. xi. chap. of the first
to the Corinthyans, that the people myght per-
ceyue clearly of those wordes the mysterie of
this Christs supper, & wherfore he dyd insti-
tute it.

Rom. v.

These wyth such like preparacyons and ex-
hortacions had. I woulde euery man present
shoulde professe the articles of our fayth open-
ly in our mother tongue, and confesse his syn-
nes secretely vnto God, prayng intierly that
he woulde now bouchafe to haue mercy vpon
him, receiue his prayers, glewe his herse vnto
him by faith and loue encrease his fayth geue
hym grace to forgiue and to loue hys nigh-
bour as him selfe, to garnishe his life with pi-
tence

The declaracion of the lordes Supper
tenes and innocençe, and to confyrme him in
all goodnes and vertue. Then agayne it beho-
ueth the curate to warne & exhorte euery man
deaply to cōsyder and expende wyth hym selfe
the significacion & substance of this Sacra-
mēt so þ he syt not downe an hypocrite & a dys-
sembler, syth god is searcher of heart & raynes
thoughtes and affectes: and se that he com not
to the holy table of þ lord without that faith
whiche he professed at his baptisme, and also
that loue whiche the Sacramēt preacheth & re-
stifyeth vnto, his herte, lest he now, founde
gylty of þ body & bloude of the lord (that is to
witte a dissembler with Chyistes death & sclaui-
derouse to the cōgregacion, the body & bloude
of Chyist) receyue his owne dampnacion. And
here let euery man fal downe vpon his knees
saying secretly with al deuocion theyr Patere
noster in Englyshe, theyr curate as ensample
kneling downe before them. Whiche done, let
him take the bread & este the wyne in the sight
of the people hearing him with a loude voyce,
with godly grauntie & after a chaste religious
reuerence rehersynge distinctly the wordes of
the lordes Supper in theyr mother tongue. And
then distribute it to the mynysters: whiche ta-
kyng the bread with great reuerence, will de-
lyue it to the cōgregacion euery man breaking
end reachynge it forth to his next neyghboure
and mēber of the mistike body of Chyist, other
ministers folowing wit the cuppes pouringe
forth and dralyng them the wine, al togrther
thus beinge now partakers of one bread & one
cuppe, the thyng therby signified & preached
pynted fast in their hertes. But in this meane
whyle

The declaration of the Lordes Supper.

Whyle must þe minister or pastoucr be readinge
the communicacion that Christ had with hys
disciples after hys Supper, begynynge at the
waschyng of their fete: so reading tyl the bread
and wine be eaten & dronken and al the action
done. And then let them all fall doune on theyr
knees geuyng thanks hyghlye vnto God the
father, for this benefit and death of hys sone
wherby now by fayth euery mā is allured of
remission of his synnes, as this blessed Sacra-
ment had put them in mynd, & preached it the
in this outward actiō & Supper. ¶ Hys done, let
euery man commend & geue the selfe whole to
God, & depart. ¶ I would haue hereto put mi
name, good reader, but I know wel that thou
regardest not who writteth, but what is writē
thou esteimest the worde of the verite, & not of
the authour. And as for M. More, whom the
verite most offendeth, & doth but mocke it out
when he can not sole it: he knoweth my name
wel inough. For the deuyll his gardiā, as hym
self saith: cometh euery day into Purgatorie,
(if ther be any day at all) wyth hys heynous
& enufous laughter, gnashyng his teeth & grin-
ning, telling the procter with his Popes preso-
ners, whatsoeuer is here done or written aga-
inst the, both hys person & name to. And he is
nowe. I dare say, as great with his gardiā as
euer he was. ¶ If any man tell ye, loo here is
Christ or ther is he, beleue hym not. For ther
shal arise false Christes false anointed geuing
great myracles. Take hede I haue told
ye before, if thes therfore tel ye: lo, he
is in the desert, go not furtʰ, lo, he
is þe prey pite, beleue it not.

Finis

John. iiii.

These wordes of his are
in his booke
that he made
for the poore
soules in pur-
gatory.

Marke. xiiii.